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THE USE OF THE OPTATIVE MOOD IN THE WORKS OF ST. GREGORY OF NYSSA

A Dissertation

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PREFACE.

This study sets forth the facts concerning the use of the optative mood in the writings of St. Gregory of Nyssa. It aims to do for the Bishop of Nyssa what has been done in this series by Father Dickinson's dissertation[1] on the use of the optative mood in St. John Chrysostom. The Second Sophistic preserved the old classical tradition in cultured Greek-speaking circles down past the Fourth century. The training Gregory received, therefore, can be traced back to the days of Gorgias. It should occasion no surprise if Gregory reflects the old tradition of classical Greek prose. The notion that Greek at the time of St. Gregory was decaying and in particular that the use of the optative mood was departing radically from the classical usage can find no solid support in his work, however true it may be of the common speech. The facts hereafter developed show beyond doubt that St. Gregory's use of the optative mood is fundamentally the same as that of the authors of Greek classical prose.

This study differs from Father Dickinson's in two points. In the chapter on the potential optative I have made a distinction that I feel is necessary between the independent potential and the potential in its various forms of dependence. In the first and second chapters I have tried to separate the conventional from the non-conventional use of the optative.

The text used in this research may be said to be not of uniform value in the eyes of the critic. As is well known, no other text of patristic literature in Greek is said to be in such unsatisfactory condition as the writings of St. Gregory of Nyssa. This reproach can no longer be made absolutely. At least one-third of the text of St. Gregory is now available in excellent critical form. The first modern critical edition of a part of St. Gregory's text is the *Oratio Catechetica*, by Srawley, 1903. In 1920 the great work *Contra Eunomium*, was edited by V. Jaeger. In 1925, the *Epistulae* were published in a critical revision by G. Pasquali. The latest critical

[1] *Catholic University Patristic Studies*, Vol. XI.

edition is the short but extremely useful text of the *Encomium on St. Basil*, by Sister J. A. Stein, 1928. For the rest of the works of St. Gregory the text in Migne's *Patrologia Graeca* has been used. While not a perfect instrument, it is found to be, at least in so far as the use of the optative is concerned, substantially in accord with the critical editions. This fact will be illustrated often in the course of these four chapters.

In this study of the optative mood in St. Gregory only those writings have been used whose authenticity is unchallenged. The following works have been omitted from this list as positively not belonging to St. Gregory:

Faciamus Hominem ad imaginem et similitudinem nostram, Migne, 44, 257-298.
De eo quid sit, "Ad imaginem Dei et ad similitudinem", Migne, 44, 1327-1346.
De Anima, Migne, 45, 187-222.
Epistola Canonica, Migne, 45, 221-236.
Adversus Arium et Sabellium, Migne, 45, 1281-1301.
Adversus Judaeos, Migne, 46, 193-234.
Ad Poenitentiam, Migne, 46, 539.
In Principium Jejuniorum, Migne, 46, 540.
Contra Manichaeos Oratio, 10 syllogisms, Migne, 46, 541.
In Christi Resurrectionem, Migne, 46: Oratio II, 628-652, Oratio V, 684-689.
De Vita Sancti Patris Ephraem Syri, Migne, 46, 819-850.
Ex sermone in illud, "Hic est Filius Meus dilectus", Migne, 46, 1109-1112.
De Cognitione Dei, Migne, 46, 1125-1266; Latin.
In Natalem Christi, Migne, 46, 1127-1150.
De Occursu Domini, Migne, 46, 1151-1182.

On this point of authenticity, cf. Bardenhewer, Vol. III, p. 188 ff.; Christ, Vol. VII, II, 2, p. 1423 in Müller's *Handbuch*.

To Professor Roy J. Deferrari, Head of the Department of Greek and Latin at the Catholic University of America, who kindly suggested the subject, to the Rev. James Marshall Campbell, Ph. D., and to Dr. Martin R. P. McGuire, who contributed many valuable

suggestions, the author wishes to express his gratitude. This work could not have been undertaken had not the Very Rev. John F. Fenlon, S. S., D. D., Provincial of the Sulpicians in the United States, made it possible for him, after years of absence from the University, to resume his preparation for the doctorate in Philosophy.

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CHAPTER I.

The Optative of Wish in Classical Greek.

One of the functions of the optative mood is suggested by its name. It serves, in classical Greek, as a vehicle for the expression of a wish. Not all wishes, however, are expressed in the optative. Only such wishes as are conceived by the writer or speaker as being possible of realization are represented by this mood. Wishes that seem to the speaker or writer to be unattainable because they refer either to an object in present time that appears to him beyond the possibility of achievement or to an object in past time, are not expressed by the optative but are indicated by the past tenses of the indicative or by the periphrase of ὤφελον with the infinitive.[1]

Closely allied to mere wishes, and also expressed by the optative are execrations and protestations.[2]

The optative of wish may be introduced by one of the following initial particles: εἰ, εἰ γάρ, εἴθε or even ὡς. When the wish is negative, the particle μή is always added, thus distinguishing it from the potential optative whose negative particle is οὐ.[3]

The tenses used in the optative of wish are the present and the aorist. The present views the action as in progress, the aorist, as either completed or in its inception. When the perfect appears, it is used in the sense of the present. The future is never employed.[4]

The expression of wish by means of the optative is clearly a well established construction in Greek literature from the time of Homer down through the classical period and even well into post-classical times.[5]

The Optative of Wish in St. Gregory of Nyssa.

This optative, as we should expect, is found frequently in the body of St. Gregory's compositions. But the fact that it is seldom found at or near the beginning of a composition, that it is usually

[1] Kühner-Gerth, I, 206, 6; I, 206, 3; Goodwin, sect. 720-740.
[2] Kühner-Gerth, I, 227; Smyth, sect. 1814 b.
[3] Kühner-Gerth, I, 225, 2.
[4] Goodwin, sect. 723.
[5] Dickinson, 16.

found at the end of a composition or section thereof and the further fact that certainly half of Gregory's extant works conclude with some set formula lead one to suspect that the optative of wish at the end of his compositions is a mere convention. This suspicion has been justified in this study. The following verbs are found in the optative of wish at the end of compositions; in the aorist: *γένοιτο*, eight times, *γενοίμεθα*, five times, *ἀξιωθείημεν*, six times, *δοίη*, *χωρισθείημεν*, *εὕροιμεν*, *λάβοιμεν*, *ῥυσθείημεν*, *καταντήσαιμεν*, *ποιήσειε*, *ἀποδειχθείη*, *παύσαιο*, *ἀποπληρώσαιμι*, once each: in the present: *πράττοις*, *εἴη*, *παρείη*, once; and *φυλάσσοι*, twice. Five of the eight occurrences of *γένοιτο*, four of the five occurrences of *ἀξιωθείημεν*, the one occurrence of *δοίη* and the two occurrences of *φυλάσσοι* are certainly stereotyped in thought and in form. The other occurrences are more elaborate. But all of them are conventional in thought and eleven are combined with conventional doxologies. These facts compel the conclusion that even the elaborated varieties are conventional in purpose if not stereotyped in form and that St. Gregory in these latter is but exhibiting the virtuosity in avoiding the obvious that is so characteristic of the Second Sophistic. This is particularly marked in his Letters—a type of composition that certainly precludes wide variety of thought in the ending but in which St. Gregory uses the ending stereotyped in form only twice.

The following aorist optatives occur in the body of St. Gregory's compositions: *παρανομήσαιμι*, *ὑπολάβοι*, *ποιήσαιμεν*, *ἀπαλλαγείην*, *ἐλευθερωθείην*, *κατορθωθείη*, *τελειωθείη*, *σχοίην*, *εἶδοι* (sic) *παύσαιο*, *παράσχοι*, *τραπείη*, *παραχθείη*, *προσδειχθείη*, *εὑρεθείη*, *γένοισθε*, *ἐπισκοπήσειε*, *παρακαλέσειεν*, once each; *γενοίμην*, and *ἔλθοι*, twice each; the following present optatives occur in the body of St. Gregory's compositions: *κατευθύνοι*, once and *εἴη*, three times. Three of the five occurrences of *γένοιτο*, the one occurrence of *τραπείη* and two of the three occurrences of *εἴη* are conventional in form.

The tendency of the Fathers to get away from the stereotyped optative of wish is noted by J. Scham as first appearing in the writings of Clement of Alexandria. Out of eleven optatives of wish in Clement only two are non-conventional. Scham would see in these two occurrences the beginning of the influence of the Atticist school on Christian writers.[6] St. Gregory uses the optative

[6] J. Scham, 39, 3.

of wish as sparingly, in proportion, as Clement does, but there is a much greater number of non-conventional wishes, proportionately, in St. Gregory's works.[7]

It should be stated here that St. Gregory is uniformly scrupulous in following the classical uses of the tenses.

Three varieties of the optative of wish appear in St. Gregory's writings and they may be arranged according to frequency of occurrence as follows:

I. The Aorist Optative of Wish without Introductory Particle.
II. The Present Optative of Wish without Introductory Particle.
III. The Optative of Wish with *εἴθε*.

Of these the aorist optative of wish is overwhelmingly preponderant.

I. The Aorist Optative of Wish without Introductory Particle.

Examples.

μόνον ἔλθοι καὶ ἐφ' ἡμᾶς ἡ τὸ ἀσθενὲς ἀνισχύουσα δύναμις διὰ τῶν εὐχῶν τοῦ ἐν ἀσθενείᾳ τοῦ σώματος τὴν δύναμιν ἑαυτοῦ τελειώσαντος. Contra Eunomium, Jaeger, vol. I, bk. I, 22, 7, 17.

μήποτε γὰρ οὕτω παραχθείη τῶν ἡμετέρων μηδείς, ὥστε τοῦ γεννητοῦ πρὸς τὸ ἀγέννητον ἐναντίως κατὰ τὸ σημαινόμενον ἔχοντος ὑπόβασιν τοῦ ἑτέρου τὸ ἕτερον οἴεσθαι. Contra Eunomium, Jaeger, vol. II, bk. III, 294, 51, 4.

List of Occurrences.

1. Critical Texts.

Aor. opt.
Contra Eunomium, Jaeger, vol. I, bk. I, 22, 7, 17; vol. II, bk. III, 2, 3, 12.
Aor. opt. and *μή*.
Contra Eunomium, Jaeger, vol. II, bk. III, 115, 39, 8.
Aor. opt. and *μήποτε*.
Contra Eunomium, Jaeger, vol. II, bk. III, 294, 51, 4.
Aor. opt. and *μή*.
Epistulae, Pasquali, 10, 33, 9.

[7] Scham, 11, gives the total of optatives in Clement as 689. I find some 3000 odd optatives in St. Gregory, 67 of them wishes.

Aor. opt.

Epistulae, Pasquali, 38, 4, 9; 49, 1, 5, three times; 55, 29, 17.

Aor. opt. and μή.

Epistulae, Pasquali, 39, 3, 20; 59, 11, 15; 71, 3, 4.

The aorist optative of wish occurs in the critical texts of St. Gregory 14 times and is used in conformity with classical models. From the point of view of originality of expression the following table shows their use.

1. Conventional in thought and form	3
2. Conventional in thought but not in form	4
3. Non-conventional	7
4. Total	14

2. Text in Migne.

Aor. opt. and μήποτε.

In Hexaemeron Liber, Migne, 44: 81 D.

Aor. opt.

In Hexaemeron Liber, Migne, 44: 124 C.

In Ecclesiasten, Migne, 44: 621 D, 649 B, 680 A, 696 C, 712 A.

In Cantica Canticorum, Migne, 44: 788 A, 789 A, 808 B, 884 D, 940 C, 952 D, 977 D, 993 D, 1088 A, twice.

De Oratione Dominica, Migne, 44: 1156 A, 1156 D, three times, 1160 D, 1165 A, 1168 C, 1173 B, 1193 A.

De Beatitudinibus, Migne, 44: 1205 D, 1208 C, 1232 B.

Aor. opt. and μή.

De Pythonissa, Migne, 45: 112 B.

Aor. opt.

De Baptismo Christi, Migne, 46: 432 A.

Contra Usurarios, Migne, 46: 452 D.

De Pauperibus Amandis, I, Migne, 46: 469 C.

De Pauperibus Amandis, II, Migne, 46: 489 A.

De Deitate Filii et Spiritus Sancti, Migne, 46: 576 B.

In Sanctum Stephanum, I, Migne, 46: 720 D.

Laudatio Sancti Stephani, Migne, 46: 736 B.

De Sancto Theodoro Martyre, Migne, 46: 748 C.

In Quadraginta Martyres, Migne, 46: 772 C.

Oratio Funebris de Placilla, Migne, 46: 873 A, 892 D.
Aor. opt. and μηδέ.
De Vita Macrinae, Migne, 46: 985 A, 985 A.

The aorist optative of wish occurs 41 times in the texts from Migne. These occurrences are just as much in harmony with classical usage as those found in the critical texts. The following table shows how these occurrences are distributed from the point of view of originality of expression.

1. Conventional in thought and form	10
2. Conventional in thought but not in form	18
3. Non-conventional	13
4. Total	41

II. The Present Optative of Wish without Introductory Particle.

Examples.

ὁ δὲ Θεὸς ἡμῖν ὁ ἀληθινὸς ὁ τοῦ ἀληθινοῦ Θεοῦ υἱὸς διὰ τῆς τοῦ ἁγίου Πνεύματος ὁδηγίας κατευθύνοι τὸν λόγον πρὸς τὴν ἀλήθειαν. Contra Eunomium, Jaeger, vol. I, bk. I, 69, 155, 11.

(ἵλεως δὲ εἴη τῷ λόγῳ ὁ Κύριος.) Contra Eunomium, Jaeger, vol. I, bk. I, 94, 248, 3.

List of Occurrences.

1. Critical Texts.

Pres. opt.

Contra Eunomium, Jaeger, vol. I, bk. I, 69, 155, 11; 94, 248, 3; 186, 584, 11.

Epistulae, Pasquali, 25, 26, 17; 86, 10, 12.

The present optative of wish occurs 5 times in the critical texts. There is no negative wish. In form they are in accord with classical usage. Their distribution from the stand-point of originality of expression is as follows:

1. Conventional in thought and form	4
2. Conventional in thought but not in form	0
3. Non-conventional	1
4. Total	5

2. Text in Migne.

Pres. opt.

Adversus Apollinarem, Migne, 45: 1236 D.
Adversus Macedonianos, Migne, 45: 1316 A.
De Professione Christiana, Migne, 46: 249 C, 249 C.
De Pauperibus Amandis, II, Migne, 46: 489 B.

The present optative of wish is found in the text from Migne 5 times. Like the occurrences from the critical texts, these instances follow classical usage. From the point of view of originality of expression they are distributed thus:

1. Conventional in thought and form	2
2. Conventional in thought but not in form	3
3. Non-conventional	0
4. Total	5

III. The Optative of Wish with εἴθε.

Example.

Εἴθε κἀμοὶ γένοιτο ἐν καιρῷ τε ὁ τόκος, καὶ ὁ εὔκαιρος θάνατος: In Ecclesiasten, Migne, 44: 701 C.

List of Occurrences in Text of Migne.

Aor. opt.

In Ecclesiasten, Migne, 44: 701 C.
De Spiritu Sancto, Migne, 46: 701 A.

These are non-conventional wishes expressed in the manner of the classical writers of Greek prose.

Summary.

St. Gregory uses the aorist optative of wish 57 times as follows:

1. Conventional in thought and form:		
Critical texts	3	
Text in Migne	10	Total 13
2. Conventional in thought but not in form:		
Critical texts	4	
Text in Migne	18	Total 22

3. Non-conventional:

Critical texts.....	7	
Text in Migne.....	15	Total 22
		57

The present optative is found in St. Gregory in wishes 10 times as follows:

1. Conventional in thought and form:

Critical texts.....	4	
Text in Migne.....	2	Total 6

2. Conventional in thought but not in form:

Critical texts.....	0	
Text in Migne.....	3	Total 3

3. Non-conventional:

Critical texts.....	1	
Text in Migne.....	0	Total 1
		10

εἴθε with the aorist optative of wish occurs twice.

Total number of optatives of wish in St. Gregory.... 67

In accordance with the classical rules only two tenses are found in the optative of wish in St. Gregory, the aorist and the present. The negative μή in simple or compound form occurs eight times in the instances of the aorist optative of wish.

The total number of occurrences of the optative of wish in the works of St. Gregory is small, indeed, compared to the more frequent use of this construction in the writings of St. John Chrysostom. The latter employs the optative of wish 779 times, 726 aorists and 27 presents. The preponderance of the aorist over the present in St. John is more than four times as much as in St. Gregory. St. John uses the aorist in this construction almost 27 times as often as the present while St. Gregory uses the aorist optative of wish only six times as much as the present. The optative of wish in St. John includes about one-eighth of the total number of cases where he uses this mood. In St. Gregory about one-fiftieth of the whole number of optatives are optatives of wish.

Making due allowances for the difference in bulk of their works, I find that St. John employs the optative of wish almost twice as often. In the majority of cases St. John Chrysostom confines the optative of wish to some form of γίνεσθαι and shows a tendency, says Dickinson,[8] to use this optative as a kind of formula. Owing to the lack of detailed information as to the relative frequency of conventional and non-conventional wishes in the work of St. John Chrysostom, an exact proportion can not be stated between the two authors on this point. It can be said, however, that St. Gregory differs widely from St. John in using a much larger proportion of non-conventional wishes. In this respect he is more in harmony with the spirit of classical Greek prose. He is also more faithful to the traditional rules in confining the tenses of the optative of wish to the aorist and the present. St. Gregory's use of this construction, though sparing, is more classical. If St. John has used the optative of wish more often, it is to be attributed, in part perhaps, to the difference of their temperaments. Thus it will be seen in the case of the potential optative, where the proportions are reversed, that their fondness for a particular form of expression is a matter of personal choice.

It would be useful to compare St. Gregory's use of the optative of wish with other contemporary writers, but there are no studies available that treat this construction in sufficient detail.

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[8] The statistics for St. John Chrysostom are from Dickinson, 17.

CHAPTER II.

The Potential Optative in Classical Greek.

The optative as the mood of fancy can refer to the past as well as to the present and the future.[1] Optatives thus referring to the past are confined to Homer and the later poets. In Attic prose their place is taken by the historical tenses of the indicative with ἄν.[2] The term "Potential Optative" is given to the optative mood with ἄν, when used to express an idea that is considered subjectively as possible of eventual realization, either with or without reference to the relations and circumstances that accompany it.[3] The potential optative without ἄν appears so suspicious to grammarians that passages in classical prose thus minus the ἄν are emended.[4]

Dependence upon another assertion either expressed or implied is of the essence of the potential optative. Sometimes the assertion implied is marked by a single word, such as δικαίως in the following example: οὓς ἀχαρίστους εἶναι δικαίως ἂν ὑπολαμβάνοιτε.[5] Sometimes the assertion expressed on which the potential optative depends is found in the form of the following substitutes for a protasis: a genitive absolute, a participle in the nominative case or a limiting clause introduced by ἐπεί, ἐπειδή, ἐπειδάν or ὅταν. Very often the assertion expressed takes the form of a regular conditional clause with εἰ, ἐάν or ἄν as the initial particle. "In most cases the limiting condition involved in the potential optative is not present to the mind in any definite form."[6]

Attic writers limit the use of the potential optative to two tenses, the aorist and the present. The future in a potential optative is not classical.[7] The negative of the potential optative is οὐ.

[1] Kühner-Gerth, I, 225, 1.
[2] Kühner-Gerth, I, 225, 1.
[3] Kühner-Gerth, I, 231, 1, 2.
[4] Kühner-Gerth, I, 225, 1.
[5] Aes., 3, 196, in Smyth, sect. 1825-1826.
[6] Goodwin, sect. 235.
[7] Kühner-Gerth, I, 235, Anm. 2.

The Potential Optative in St. Gregory.

In the writings of St. Gregory some 29 optatives are found that do not comply with the classical rule that the particle ἄν should always accompany the potential optative, certainly not a large number of exceptions in any case considering that there are about 1053 potential optatives in St. Gregory's works in the critical and the Migne texts. But how much this small number may be reduced in the works, as a whole, is illustrated by what has happened in those texts of Migne that have already been critically revised. Thus, in the case of the *Contra Eunomium*, there are twelve instances of the omission of ἄν with the potential optative in the Migne text, while in the critical text by Jaeger one of these twelve is changed into the subjunctive. In seven cases the ἄν is restored, one is made an optative of wish, another an apodosis remote from its protasis, while the remaining two lose something of their unclassical character from the fact that one is a potential in dependence upon a participle and the other is a potential in the form of a question. In the case of the *Encomium on St. Basil*, Stein's text admits one potential without ἄν, but, in a question, however.

In the other two texts that have been critically edited, the *Oratio Catechetica* by Srawley and the *Epistulae* by Pasquali, there is no case of the omission of ἄν. There are therefore only three omissions of ἄν with potentials in the texts of St. Gregory that have so far been edited critically, and no one of the three can be considered a clear example of an exception to classical usage. If when all the text of St. Gregory's works has been critically revised, some few instances of a clear exception to classical usage of a potential optative be found, such may be due to a nuance of thought not contained in the regular classical potential with ἄν.

The omission of ἄν with the potential is found in other writers of post-classical Greek, Clement of Alexandria, Basil, Synesius and Maximus of Tyre.[8]

The potential optative appears in the works of St. Gregory in the following forms:

I. Without ἄν, in the aorist and the present.

[8] J. Scham, 50.

II. With ἄν, in two forms:

1. Independent potential, in the aorist, the present, the future.
2. Dependent potential, in the aorist and the present.

I. The Potential Optative without ἄν.

1. The Aorist Potential Optative without ἄν.

(1) In Positive statements.[9]

Example.

Τὸ δὲ ἐκ τοῦ ἐναντίου νοούμενον, οὐ παρασκευήν, ἀλλ' ἔκπτωσιν παρασκευῆς ὀνομάσειε. De Vita Moysis, Migne, 44: 369 D.

List of Occurrences.

1. Critical Texts.

Contra Eunomium, Jaeger, vol. I, bk. I, 162, 497, 14.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 129 D, 228 B.
De Vita Moysis, Migne, 44: 369 D, 400 C, 416 D.
In Ecclesiasten, Migne, 44: 693 D, 728 B.
In Cantica Canticorum, Migne, 44: 877 B, 969 C.
Adversus Apollinarem, Migne, 45: 1213 B.
De Anima et Resurrectione, Migne, 46: 144 D.

St. Gregory uses the aorist potential optative without ἄν, in positive statements, 12 times. There are no cases of encroachment upon the subjunctive.

The following table shows how these potentials are distributed from the point of view of originality of expression.

1. Conventional in thought and form:

Critical text.....	1	
Text in Migne.....	3	Total 4

[9] The Potential Optative in the form of a question is, of course, no different in meaning from those cast in positive form. Those in the form of a question are isolated in this study, however, for the convenience of those readers who may wish to examine them for conventional forms.

2. Conventional in thought but not in form:

Critical text.....	0	
Text in Migne.....	5	Total 5

3. Non-conventional:

Critical text.....	0	
Text in Migne.....	3	Total 3

4. Total 12

(2) In Questions.

Example.

Ἆρα τολμήσαιμεν καὶ ἐπὶ τὸν ὑψηλὸν Ἠλίαν ἀναβῆναι τῷ λόγῳ. Encomium on St. Basil, Stein, 32, 15, 4.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 14, 39, 16.
Encomium on St. Basil, Stein, 32, 15, 4.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 65 D, 112 C.
De Vita Moysis, Migne, 44: 381 B.
In Ecclesiasten, Migne, 44: 696 A.
In Cantica Canticorum, Migne, 44: 893 A, 977 C, 1001 B.
De Oratione Dominica, Migne, 44: 1181 B.
Adversus Macedonianos, Migne, 45: 1328 C.
De Anima et Resurrectione, Migne, 46: 125 C.
In Suam Ordinationem, Migne, 46: 552 B.
In Funere Pulcheriae Oratio, Migne, 46: 864 C.
Oratio Funebris de Placilla, Migne, 46: 881 D.

St. Gregory uses the aorist potential optative without ἄν in questions 15 times: twice in the critical texts and 13 times in texts of Migne. The following table shows their distribution from the point of view of originality of expression.

1. Conventional in thought and form:

Critical text.....	0	
Text of Migne.....	3	Total 3

2. Conventional in thought but not in form:

Critical text.....	1	
Text of Migne.....	10	Total 11

3. Non-conventional:

Critical text.....	1	
Text of Migne.....	0	Total 1

4. Total 15

There are no forms encroaching upon the subjunctive.

2. The Present Potential Optative without ἄν (found only in text of Migne).

(1) In Positive Statements.

Example.

Ἀλλὰ τὸ μὲν πᾶσιν ἐφεξῆς τοῖς παρ' ἐκείνου θαύμασιν ἐπεξιέναι, μακρᾶς εἴη συγγραφῆς, καὶ λόγου τὴν παροῦσαν σχολὴν ὑπερβαίνοντος· De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 944 A.

List of Occurrences.

In Ecclesiasten, Migne, 44: 656 C.
In Cantica Canticorum, Migne, 44: 973 C.
Oratio Funebris de Placilla, Migne, 46: 881 D.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 944 A.

St. Gregory uses the present potential optative without ἄν, in positive statements, 4 times distributed from the view-point of originality of expression as follows:

1. Conventional in thought and form:

Critical text.....	0	
Text in Migne.....	2	Total 2

2. Conventional in thought but not in form:

Critical text.....	0	
Text in Migne.....	1	Total 1

3. Non-conventional:

Critical text.....	0	
Text in Migne.....	1	Total 1

4. Total 4

There are no forms encroaching upon the subjunctive.

(2) In Questions.

Example.

πόσῳ μᾶλλον εἰκότως ἐπὶ τῇ κρίσει θαυμάζοιτο παρὰ τὸν τὴν κακουργίαν τῆς ἑταιρίδος φωράσαντα· De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 928 C.

A single occurrence of this form is found in the text of Migne the elaborate form of which precludes the idea of a formula.

II. The Potential Optative with *ἄν*.

1. Independent Potentials.

(1) The Aorist Potential Optative with *ἄν*.

a. In Positive Statements.

Examples.

Βδελύξαιτο γὰρ ἄν τις μᾶλλον ἢ εἰς ὀργὴν ἔλθοι: Contra Eunomium, Jaeger, vol. I, bk. 1, 51, 96, 9.

καὶ οὐκ ἄν τις εὐλόγως ἀνθρωπίνῃ φύσει τὰς τοιαύτας θαυματοποιίας λογίσαιτο. Encomium, on St. Basil, Stein, 34, 15, 3.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 8, 7; 25, 19; 29, 4; 41, 9; 84, 15; 92, 3; 95, 3; 104, 14; 112, 15.

Contra Eunomium, Jaeger, vol. I, bk. I, 26, 19, 7; 39, 56, 4; 51, 96, 9, two; 53, 101, 1; 60, 124, 20; 62, 130, 16; 71, 162, 14; 72, 166, 11; 74, 174, 2; 93, 245, 6; 116, 319, 8; 121, 340, 25; 142, 421, 13; 145, 434, 21; 151, 454, 2; 160, 483, 10; 164, 505, 14; 165, 509, 15; 180, 563, 27; 181, 566, 16; 196, 621, 16; 207, 662, 17.

Bk. II, 229, 46, 4; 243, 97, 30; 246, 106, 23; 258, 152, 2; 264, 176, 7; 267, 189, 17; 268, 191, 11, two; 278, 225, 28; 280, 231, 21; 283, 239, 13; 286, 251, 20; 289, 259, 3; 295, 280, 23; 298, 291, 24; 300, 296, 1; 301, 302, 16; 301, 303, 27; 316, 357, 15; 323, 382, 17; 324, 385, 11; 333, 420, 30; 335, 427, 31; 351, 483, 2; 368, 542, 2; 370, 551, 23; 383, 596, 8; 383, 596, 11; 386, 607, 11.

Vol. II, bk. III, 8, 21, 17; 25, 69, 21; 32, 95, 28; 33, 98, 24; 41, 122, 12; 46, 140, 21; 49, 5, 21; 54, 21, 22; 56, 26, 12; 67, 61, 25; 85, 116, 17; 94, 145, 3; 96, 154, 19; 123, 64, 28; 160, 26, 3; 174, 64, 1; 180, 12, 2; 204, 2, 13; 208, 13, 5; 213, 27, 11; 214, 30, 16; 226, 2, 13; 244, 50, 21; 283, 24, 18; 290, 42, 11; 293, 51, 30.

Lib. II, P. M., 309, 34, 6; 312, 43, 27; 314, 46, 5; 324, 73, 31; 345, 122, 26; 367, 149, 9; 383, 217, 10; 386, 224, 1; 389, 232, 5.

Encomium on St. Basil, Stein, 34, 15, 3; 54, 24, 9; 58, 26, 4.

Epistulae, Pasquali, 14, 10, 6; 26, 3, 22; 27, 6, 20; 35, 3, 22; 53, 15, 5; 76, 2, 24.

The aorist potential optative with ἄν used independently of any limiting construction occurs in positive statements 105 times in the critical texts of St. Gregory's writings. The following table shows how they are distributed according to originality of expression.

1. Conventional in thought and form	55
2. Conventional in thought but not in form	27
3. Non-conventional	23
4. Total	105

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 61 B, 64 B, 92 A, 93 C, 96 C, 97 C, 101 B, 104 A.

De Hominis Opificio, Migne, 44: 132 A, 145 A, 152 C, 169 C, 216 D, 233 C, 252 A, 256 B.

De Vita Moysis, Migne, 44: 301 D–302 A, 328 B, 329 D, 340 C, 344 C, 348 C, 349 C, 349 D, 352 A, 357 A, 357 C, 373 C, 384 A, 385 D, 393 D, 400 B, 405 C, 413 A, 425 A.

In Psalmos, Migne, 44: 436 B, 440 B, 449 A, 461 A, 492 D, 493 B, 536 B, 541 C, 541 D, 577 D, 605 D.

In Ecclesiasten, Migne, 44: 624 A, 625 D, 633 A, 637 D, 640 A, 640 C, 652 A, 660 D, 665 B, 668 C, 669 C, 669 C, 672 B, 676 D, 697 C, 701 D, 701 D, 705 B, 725 C, 737 A, 745 C, 745 D.

In Cantica Canticorum, Migne, 44: 761 D, 773 B, 780 C, 781 B, 821 B, 848 A, 848 C, 881 B, 900 A, 901 A, 908 B, 909 B, 924 B, 965 B, 973 B, 989 C, 1000 B, 1000 C, 1029 A, 1041 B, 1064 C, 1069 C, 1100 D, 1105 A, 1117 A.

De Oratione Dominica, Migne, 44: 1133 B, 1133 B, 1140 B, 1149 B, 1153 A, 1160 B (*μὴδ' ἄν, sic*), 1161 A, 1172 B, 1181 A, 1192 D.

De Beatitudinibus, Migne, 44: 1196 D, 1204 A, 1216 C, 1229 A, 1241 D, 1269 B, 1284 A, 1284 D, 1288 C.

In Illud Tunc Ipse Filius, Migne, 44: 1308 A, 1309 C, 1321 C, 1324 C.

De Pythonissa, Migne, 45: 113 B.

Quod Non Sint Tres Dii, Migne, 45: 117 C, 120 A, 121 A, 121 B, 121 B, 128 B, 133 C.

Contra Fatum, Migne, 45: 156 C, 156 D, 157 B, 161 A, 164 C, 168 B, 169 D.

De Communibus Notionibus, Migne, 45: 180 D, 181 C.

Adversus Apollinarem, Migne, 45: 1124 A, 1137 C, 1137 C, 1144 A, 1152 A, 1160 D, 1161 A, 1168 C, 1172 B, 1173 A, 1184 C, 1184 C, 1188 C, 1189 C, 1193 C, 1200 B, 1205 A, 1212 B, 1220 B, 1220 C, 1228 B, 1228 D, 1232 A, 1244 D, 1252 A, 1265 B.

Adversus Apollinarem ad Theophilum, Migne, 45: 1276 D.

Adversus Macedonianos, Migne, 45: 1332 B.

De Anima et Resurrectione, Migne, 46: 20 C, 29 D, 44 C, 45 A, 52 A, 57 A, 77 B, 120 B, 120 C, 120 C, 121 B, 125 A.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 161 B, 188 C, 188 D.

De Professione Christiana, Migne, 46: 241 B, 245 A.

De Perfecta Christiani Forma, Migne, 46: 276 D.

De Virginitate, Migne, 46: 353 C, 364 A, 365 A, 365 B, 369 A, 388 A, 408 B.

De Mortuis, Migne, 46: 497 B, 497 B, 500 B, 500 C, 512 B, 521 B.

De Deitate Filii et Spiritus Sancti, Migne, 46: 572 D.

In Christi Resurrectionem, Migne, 46: 660 C, 680 A, two.

In Sanctum Stephanum, Migne, 46: 708 A, 717 C.

In Funere Pulcheriae Oratio, Migne, 46: 868 C.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 896 B.

The aorist optative with ἄν used potentially and independently of any limiting construction occurs, in positive statements, 203 times in St. Gregory. His use of this construction is in strict conformity with classical models. The following table shows their distribution from the point of view of originality of expression.

1. Conventional in thought and form	109
2. Conventional in thought but not in form	47
3. Non-conventional	47
4. Total	203

b. In Questions.

Examples.

πῶς γὰρ ἄν τις διεξέλθοι τῷ λόγῳ τὴν τοιαύτην τῶν φοβερῶν καταφρόνησιν. Contra Eunomium, Jaeger, vol. I, bk. I, 62, 130, 13.

τίς γὰρ ἂν γένοιτο, φησί, τοῦ διὰ σταυροῦ θάνατος ἀτιμότερος. Oratio Catechetica, Srawley, 115, 6.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 46, 7; 78, 7; 79, 13; 79, 17; 115, 6.

Contra Eunomium, Jaeger, vol. I, bk. I, 24, 15, 23; 29, 29, 6; 33, 39, 12; 62, 130, 13; 62, 130, 14; 73, 170, 11; 89, 231, 13; 89, 233, 22; 98, 267, 27; 105, 287, 11; 108, 297, 12; 109, 300, 21; 119, 331, 8; 119, 333, 18; 134, 390, 12; 137, 403, 15; 137, 404, 20; 144, 430, 29; 150, 452, 13; 160, 490, 15; 207, 662, 18.

Bk. II, 231, 55, 12; 238, 77, 19; 248, 117, 32; 263, 172, 8; 264, 178, 22; 284, 242, 17; 300, 297, 8; 329, 403, 17; 341, 448, 28; 347, 467, 4; 366, 536, 6; 377, 577, 21; 380, 588, 22.

Vol. II, bk. III, 15, 40, 9; 32, 94, 19; 49, 3, 6; 53, 18, 20; 74, 81, 9; 76, 85, 4; 100, 164, 7; 152, 2, 5; 156, 14, 6; 165, 40, 15; 215, 32, 5, two; 233, 19, 13; 234, 22, 16; 238, 33, 25; 238, 33, 26; 245, 53, 23; 251, 2, 1; 252, 8, 27.

Lib. II, P. M., 302, 15, 14; 321, 65, 10; 324, 70, 3; 325, 75, 22.

Encomium on St. Basil, Stein, 52, 24, 4; 52, 24, 23; 52, 25, 15.
Epistulae, Pasquali, 34, 3, 21; 48, 3, 12; 54, 20, 2; 65, 9, 1; 68, 10, 12; 68, 14, 33.

St. Gregory uses the aorist potential optative with ἄν in questions without dependence upon a limiting construction and in conformity with classical usage 69 times. From the point of view of originality of expression they are divided as follows:

1. Conventional in thought and form	14
2. Conventional in thought but not in form	33
3. Non-conventional	22
4. Total	69

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 84 B, 108 B, 112 C.
De Hominis Opificio, Migne, 44: 140 B.
De Vita Moysis, Migne, 44: 340 C, 353 D, 356 D, 361 C, 368 C, 380 D, 404 A, 405 B, 429 B.
In Psalmos, Migne, 44: 472 B, 501 A, 528 C, 549 D.
In Ecclesiasten, Migne, 44: 620 A, 656 A, 656 D, 669 A, 725 A.
In Cantica Canticorum, Migne, 44: 776 C, 804 A, 804 B, 809 B, 889 B, 889 C, 900 B, 997 B, 997 D, 1000 B, 1025 C, 1028 B, 1028 C, 1040 D, two; 1109 B, 1113 A.
De Oratione Dominica, Migne, 44: 1152 C, 1180 B, 1181 B, 1181 C, 1188 A.
De Beatitudinibus, Migne, 44: 1204 A, 1205 A, 1216 B, 1236 B, 1253 C, 1257 B, 1257 D, 1284 D, 1285 C.
Contra Fatum, Migne, 45: 168 A, 168 B.
Adversus Apollinarem, Migne, 45: 1137 C, 1149 A, 1164 B, 1164 D, 1172 C, 1192 A, 1204 C, 1205 B, 1217 A, 1217 B, 1220 B, 1237 A, 1241 A.
Adversus Apollinarem ad Theophilum, Migne, 45: 1276 C.
Adversus Macedonianos, Migne, 45: 1305 B.
De Anima et Resurrectione, Migne, 46: 17 C, 20 B, 24 C, 29 A, 48 B, 64 B, 137 B, 140 A, 141 B.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 173 B, 180 B.

De Professione Christiani, Migne, 46: 245 C.
De Virginitate, Migne, 46: 324 C, 325 D, 325 D, 332 B, 333 A, 336 C, 360 C, 360 C, 360 C, two, 361 A, 361 A, 361 C, 361 D, 376 D, 388 D, 409 B.
De Pauperibus Amandis, II, Migne, 46: 476 A.
De Mortuis, Migne, 46: 513 B.
De Deitate Filii et Spiritus Sancti, Migne, 46: 556 A, 557 D.
In Christi Resurrectionem, Migne, 46: 621 C, 672 D, 680 A.
In Quadraginta Martyres, Migne, 46: 749 B, 769 A.
In Quadraginta Martyres, II, Migne, 46: 788 A.
In Funere Pulcheriae Oratio, Migne, 46: 865 B.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 896 C, 905 A, 905 A, 917 C, 937 D.
De Vita Sanctae Macrinae, Migne, 46: 972 A.

St. Gregory uses the aorist potential optative with ἄν in questions without dependence upon a limiting construction 114 times, in the text of Migne in conformity with classical usage. From the point of view of originality of expression they are divided as follows:

1. Conventional in thought and form	30
2. Conventional in thought but not in form	49
3. Non-conventional	35
4. Total	114

(2) The Present Potential Optative with ἄν.

a. In Positive Statements.

Examples.

καιρὸς δ' ἂν εἴη πάλιν ἐπανάγειν ἐπὶ τὴν ἀκολουθίαν τὸν λόγον. Contra Eunomium, Jaeger, vol. 1, bk. 1, 195, 618, 20.

Ἀλλα μὴν διὰ τῶν κεχαρισμένων ἐκείνῳ προσαγαγεῖν πρέπον ἂν εἴη τὴν μνήμην. Encomium on St. Basil, Stein, 50, 24, 11.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 3, 1; 9, 12; 12, 7; 33, 1; 58, 11; 65, 13; 68, 1; 74, 5; 84, 14; 91, 10; 163, 1.
Contra Eunomium, Jaeger, vol. I, bk. I, 47, 83, 16; 60, 124,

18; 151, 456, 12; 151, 458, 21; 169, 521, 6; 181, 566, 18; 195, 618, 20.

Bk. II, 218, 6, 3; 235, 67, 3; 251, 126, 24; 279, 226, 3; 290. 264, 22; 301, 301, 10; 310, 337, 27; 319, 366, 4; 337, 431, 3; 353, 489, 2; 371, 553, 13; 374, 564, 5; 386, 611, 33; 389, 618, 19; 301, 627, 19.

Vol. II, bk. III, 5, 12, 27; 22, 60, 13; 37, 109, 6; 37, 110, 21; 42, 128, 28; 48, 1, 1; 61, 43, 26; 67, 58, 5; 71, 75, 30; 74, 82, 13; 86, 119, 6; 96, 153, 9; 101, 1, 2; 101, 2, 17; 105, 13, 22; 112, 30, 10; 116, 41, 3; 173, 63, 18; 185, 26, 3; 194, 55, 9; 213, 28, 17; 213, 28, 22; 216, 35, 5; 217, 39, 16; 270, 55, 9; 277, 9, 11.

Lib. II, P. M., 339, 110, 28; 349, 130, 13; 368, 179, 14; 372, 188, 10; 380, 207, 4.

Encomium on St. Basil, Stein, 40, 20, 16; 40, 20, 18; 50, 24, 11; 52, 24, 1; 52, 24, 14; 56, 26, 18.

Epistulae, Pasquali, 35, 5, 7; 53, 18, 16; 55, 28, 6.

St. Gregory uses the present potential optative with ἄν in the critical texts 73 times, in positive statements, in conformity with classical usage. These occurrences from the point of view of originality of expression are distributed as follows:

1. Conventional in thought and form	61
2. Conventional in thought but not in form	11
3. Non-conventional	1
4. Total	73

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 92 C, 100 B, 104 A, 108 A, 112 D, 113 B.

De Hominis Opificio, Migne, 44: 180 C, 185 A, 188 B, 213 A, 229 D, 244 A, 244 D.

De Vita Moysis, Migne, 44: 325 D, 328 C, 329 A, 329 C, 348 C, 349-50 D, 356 D, 357 A, 357 A, 364 B, 365 D, 369 B, 372 D, 373 A, 376 B, 381 A, 404-5 A, 408 C, 412 B, 412 D, 412 D, 413 C, 413 D, 425 A.

In Psalmos, Migne, 44: 433 B, 433 C, 436 B, 436 C, 436 D,

437 C, 445 A, 449 D, 480 D, 484 A, 488 A, 492 C, 500 C, 501 A, 501 B, 521 C, 537 B, 549 A, 549 A, 549 B, 553 A, 561 D, 564 B, 585 A, 600 D, 604 B.

In Ecclesiasten, Migne, 44: 637 D, 644 C, 649 B, 653 A, 664 A, 684 A, 689 A, 697 C, 701 A, 704 C, 709 B, 716 C, 716 D, 724 A, 733 C, 753 C.

In Cantica Canticorum, Migne, 44: 761 C, 773 D, 813 C, 817 C, 821 C, 837 B, 881 A, 888 A, 893 C, 900 B, 912 A, 916 A, 916 D, 917 C, 924 D, 925 B, 936 C, 937 A, 952 A, 953 D, 965 C, 972 A, 972 B, 973 A, 984 B, 1020 B, 1029 D, 1041 A, 1041 C, 1045 B, 1045 C, 1053 D, 1057 A, 1061 D, 1072 C, 1073 A, 1084 A, 1097 A, 1105 C, 1113 A, 1117 A.

De Oratione Dominica, Migne, 44: 1124 C, 1125 D, 1136 A, 1152 A, 1188 C.

De Beatitudinibus, Migne, 44: 1200 B, 1213 D, 1221 D, 1233 A, 1252 D, 1253 A, 1257 C, 1285 D, 1296 A.

In Illud Tunc Ipse Filius, Migne, 44: 1308 C, 1316 B, 1317 D.

Quod Non Sint Tres Dii, Migne, 45: 132 C.

Adversus Apollinarem, Migne, 45: 1125 C, 1129 B, 1129 D, 1132 B, 1152 D, 1168 C, 1169 D, 1177 D, 1181 B, 1185 A, 1188 B, 1192 B, 1201 D, 1221 B, 1232 A, 1240 C, 1249 A, 1249 D, 1252 D.

Adversus Apollinarem ad Theophilum, Migne, 45: 1269 B.

Adversus Macedonianos, Migne, 45: 1320 B.

De Anima et Resurrectione, Migne, 46: 21 A, 36 B, 68 B, 76 C, 76 C, 76 D, 109 A, 117 C, 117 D, 137 B, 149 C, 152 A, 152 B.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 168 A, 172 B, 172 C, 176 B, 176 C, 181 D, 184 C, 188 C.

De Professione Christiana, Migne, 46: 240 B, 241 B, 245 A.

De Perfecta Christiani Forma, Migne, 46: 280 D.

De Virginitate, Migne, 46: 345 C, 372 D, 409 C.

De Mortuis, Migne, 46: 500 B.

In Christi Resurrectionem, Migne, 46: 617 C, 620 A.

In Sanctum Stephanum, Migne, 46: 704 C.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 924 D.

De Vita Sanctae Macrinae, Migne, 46: 965 C.

St. Gregory uses the present optative with ἄν in a potential sense 192 times, in positive statements. These are instances independent

of any limiting construction and are in conformity with classical usage. From the point of view of originality of expression they are divided as follows:

1. Conventional in thought and in form..... 158
2. Conventional in thought but not in form..... 23
3. Non-conventional 11

4. Total 192

b. In Questions.

Examples.

καὶ πῶς ἄν τις τὸ καθ' ἕκαστον τῶν εὐαγγελικῶν διεξίοι θαυμάτων; Oratio Catechetica, Srawley, 88, 16.

καὶ πῶς ἂν εἴη ἐν τῷ Θεῷ τὸ ἀλλότριον; Contra Eunomium, vol. II, bk. III, 208, 12, 3.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 26, 13; 88, 16; 107, 7; 112, 8, 114, 5; 156, 11.

Contra Eunomium, Jaeger, vol. I, bk. II, 297, 288, 25; 353, 489, 1; 381, 591, 17; 384, 602, 26.

Vol. II, bk. III, 121, 56, 12; 208, 12, 3; 273, 64, 15; 275, 4, 9; 283, 22, 3.

Epistulae, Pasquali, 54, 26, 31.

St. Gregory uses the present potential optative with *ἄν* in questions 16 times in the critical texts. These instances are in accord with classical usage. From the point of view of originality of expression they are divided as follows:

1. Conventional in thought and form..... 4
2. Conventional in thought but not in form..... 6
3. Non-conventional 6

4. Total 16

2. Texts in Migne.

De Vita Moysis, Migne, 44: 337 B.

In Ecclesiasten, Migne, 44: 637 D, 645 D, 656 B, 700 A.
In Cantica Canticorum, Migne, 44: 836 B, 869 B, 1020 C, 1116 A.
De Oratione Dominica, Migne, 44: 1121 C, 1132 B.
De Beatitudinibus, Migne, 44: 1240 A, 1253 B, 1296 D.
Adversus Apollinarem, Migne, 45: 1192 B, 1192 B, 1217 B.
Adversus Apollinarem ad Theophilum, Migne, 45: 1276 D.
De Anima et Resurrectione, Migne, 46: 80 D, 136 C.
De Instituto Christiano, Migne, 46: 300 C.
De Virginitate, Migne, 46: 332 C, 413 A.
De Mortuis, Migne, 46: 513 D.
In Quadraginta Martyres, Migne, 46: 752 D, 752 D.

St. Gregory uses the present potential optative with ἄν in questions 26 times in these texts. The usage is classical. From the point of view of originality of expression the instances are divided as follows:

1. Conventional in thought and form	13
2. Conventional in thought but not in form	8
3. Non-conventional	5
4. Total	26

2. Dependent Potential Optative, with ἄν.

In the opening discussion of this chapter it was stated that the essence of the potential optative is dependence upon an assertion either expressed or implied. This fact justifies the division of the potential optative into two classes, the independent and the dependent potential. While there is no difference in meaning between the two classes, they are separated in the interests of clearer classification. Furthermore they illustrate the close relation that exists between the potential optative and the conditional construction. If St. Gregory employs the dependent potential rather freely he is merely accentuating a tendency already existent in classical Greek. The dependent potential optative occurs in the following forms, always accompanied by the particle ἄν.

1. The Potential Optative Dependent upon a Genitive Absolute.

2. The Potential Optative Dependent upon an Accusative Absolute.
3. The Potential Optative Dependent upon a Participle in the Nominative Case.
4. The Potential Optative Dependent upon a clause with *ἐπεί*.
5. The Potential Optative Dependent upon a clause with *ἐπειδή*.
6. The Potential Optative Dependent upon a clause with *ἐπειδάν*.
7. The Potential Optative Dependent upon a clause with *ὅταν*.

1. The Potential Optative Dependent upon a Genitive Absolute.

1. a. The Present Potential Optative and the Present Participle in the Genitive Absolute, in Positive Statements.

Examples.

(*μὴ γὰρ οὔσης τῆς δόξης οὐκ ἂν εἴη τὸ ἐκ ταύτης ἀπαυγαζόμενον.*) De Fide, Migne, 45: 140 B.

πάσης δὲ σαρκὸς καὶ διὰ τοῦ ὑγροῦ τρεφομένης· οὐ γὰρ ἂν δίχα τῆς πρὸς τοῦτο συζυγίας τὸ ἐν ἡμῖν γεῶδες ἐν τῷ ζῆν διαμένοι. Oratio Catechetica, Srawley: 151, 3.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley: 151, 3.

Contra Eunomium, Jaeger, vol. I, bk. I, 209, 671, 27; bk. II, 312, 345, 31; 313, 346, 6; 377, 576, 4.

Vol. II, bk. III, 49, 4, 13; 268, 52, 21.

Lib. II, P. M., 84, 220, 20.

Encomium on St. Basil, Stein, 26, 13, 17.

The present potential optative with *ἄν* is found dependent upon a genitive absolute with the present participle 9 times in the critical texts, in positive statements. From the point of view of originality of expression they are divided as follows:

1. Conventional in thought and form	6
2. Conventional in thought but not in form	1
3. Non-conventional	2
4. Total	9

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 69 B, 113 A.
De Hominis Opificio, Migne, 44: 169 B.
De Vita Moysis, Migne, 44: 404 C.
In Psalmos, Migne, 44: 436 C, 449 A, 489 D, 521 C, 537 D, 541 B, 560 D.
In Cantica Canticorum, Migne, 44: 845 B, 1072 C, 1116 A.
De Beatitudinibus, Migne, 44: 1232 A.
De Fide, Migne, 45: 140 B.
Adversus Apollinarem, Migne, 45: 1240 B.
De Anima et Resurrectione, Migne, 46: 72 C, 89 A, 96 A, 112 C, 148 B.
De Deitate Filii et Spiritus Sancti, Migne, 46: 560 C.

The present potential optative with ἄν dependent upon a genitive absolute with the present participle occurs 23 times in the texts from Migne in positive statements. These instances are divided according to originality of expression as follows:

1. Conventional in thought and form	19
2. Conventional in thought but not in form	2
3. Non-conventional	2
4. Total	23

1. b. The Present Potential Optative with ἄν dependent upon a Genitive Absolute with the Aorist Participle in Positive Statements.

Example.

Τούτων δὲ οὕτως ἡμῖν νοηθέντων οὐκέτ' ἄν τις περὶ τῶν λοιπῶν ἀμφιβάλλοι, . . . Contra Eunomium, Jaeger, vol. II, bk. III, 64, 50, 9.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 5, 2.
Contra Eunomium, Jaeger, vol. II, bk. III, 64, 50, 9; 105, 12, 10; 184, 23, 1.
This construction occurs 4 times in the critical texts in positive

statements. These instances may be divided as follows for originality of expression:

1. Conventional in thought and form	3
2. Conventional in thought but not in form	1
3. Non-conventional	0
4. Total	4

2. Text in Migne.

In Psalmos, Migne, 44: 464 C, 488 A, 489 B, 516 A.
In Cantica Canticorum, Migne, 44: 809 D, 932 D, 1001 A.
De Anima et Resurrectione, Migne, 46: 88 B.
De Perfecta Christiani Forma, Migne, 46: 252 B.

This construction occurs in positive statements 9 times in the texts from Migne. From the point of view of originality they are classified as follows:

1. Conventional in thought and form	9
2. Conventional in thought but not in form	0
3. Non-conventional	0
4. Total	9

1. c. The Present Potential Optative with ἄν dependent upon the Genitive Absolute with the Perfect Participle, in Positive Statements.

Example.

Τούτων δὲ ἡμῖν προειρημένων καιρὸς ἂν εἴη λοιπὸν καὶ τὸν τῶν ἐναντίων κατεξετάσαι λόγον. Contra Eunomium, Jaeger, vol. I, bk. I, 103, 282, 17.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 9, 12.
Contra Eunomium, Jaeger, vol. I, bk. I, 103, 282, 17.
Vol. II, bk. III, 62, 46, 27; 180, 15, 25.
Lib. II, P. M., 331, 91, 22; 334, 97, 16.

This construction occurs in positive statements 6 times in the critical texts. From the point of view of originality of expression the following table shows:

1. Conventional in thought and form	3
2. Conventional in thought but not in form	3
3. Non-conventional	0
4. Total	6

2. Text in Migne.

In Cantica Canticorum, Migne, 44: 941 D, 1104 A.
De Infantibus Qui Praemature Abripiuntur, Migne, 45: 177 A.
De Mortuis, Migne, 46: 500 D.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 940 C.

This construction occurs in positive statements 5 times in the texts of Migne. They are divided from the point of view of originality of expression as follows:

1. Conventional in thought and form	5
2. Conventional in thought but not in form	0
3. Non-conventional	0
4. Total	5

1. d. The Aorist Potential Optative with ἄν dependent upon the Genitive Absolute with the Present Participle, in Positive Statements.

Example.

οὐ γὰρ ἂν κρατήσειε τῆς δυνάμεως ἑαυτοῦ, μὴ συμμαχούσης αὐτῷ πρὸς τοῦτο μείζονός τινος καὶ βιαιοτέρας δυνάμεως. Contra Eunomium, Jaeger, vol. II, bk. III, 207, 10, 15.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 60, 124, 21; 122, 341, 8; 131, 376, 13; bk. II, 368, 543, 10.
Vol. II, bk. III, 17, 48, 24; 174, 64, 1; 207, 10, 15.

This construction occurs in positive statements 7 times in the

critical texts. The instances are distributed from the point of view of originality of expression as follows:

1. Conventional in thought and form	3
2. Conventional in thought but not in form	1
3. Non-conventional	3
4. Total	7

2. Text in Migne.

De Vita Moysis, Migne, 44: 348 A-B, 360 D.
In Psalmos, Migne, 44: 437 B.
De Oratione Dominica, Migne, 44: 1153 A.
Quod Non Sint Tres Dii, Migne, 45: 120 C.
De Anima et Resurrectione, Migne, 46: 125 A.
De Perfecta Christiani Forma, Migne, 46: 285 B.
De Mortuis, Migne, 46: 521 B.
De Deitate Filii et Spiritus Sancti, Migne, 46: 560 C.

This construction occurs in positive statements 9 times. From the point of view of originality of expression they are distributed as follows:

1. Conventional in thought and form	4
2. Conventional in thought but not in form	5
3. Non-conventional	0
4. Total	9

1. e. The Aorist Potential Optative with ἄν dependent upon the Genitive Absolute with the Aorist Participle, in Positive Statements.

(Found only in the text of Migne.)

De Vita Moysis, Migne, 44: 353 B.
In Psalmos, Migne, 44: 501 C.
In Ecclesiasten, Migne, 44: 717 B.
In Cantica Canticorum, Migne, 44: 809 D.

This construction occurs in positive statements 4 times in the

text of Migne. From the point of view of originality of expression these instances are distributed as follows:

1. Conventional in thought and form	3
2. Conventional in thought but not in form	0
3. Non-conventional	1
4. Total	4

1. f. The Aorist Potential Optative with ἄν dependent upon the Genitive Absolute with the Perfect Participle, in Positive Statements.

(Found only in a critical text.)

Contra Eunomium, Jaeger, vol. II, Lib. II, P. M., 299, 6, 5.

This construction occurs only once and is from the point of view of originality of expression assigned as follows:

Conventional in thought but not in form.

1. g. The Aorist Potential Optative with ἄν in Questions Dependent upon the Genitive Absolute with the Present Participle.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. 1, bk. I, 74, 176, 16; bk. II, 302, 307, 20.

Vol. II, bk. III, 259, 28, 25.

This construction occurs 3 times in the critical texts. From the point of view of originality of expression these instances are distributed as follows:

1. Conventional in thought and form	0
2. Conventional in thought but not in form	3
3. Non-conventional	0
4. Total	3

2. Text in Migne.

De Professione Christiana, Migne, 46: 245 C.

This construction occurs only once in the text from Migne and from the point of view of originality of expression is to be listed as: Conventional in thought and form.

1. h. The Aorist Potential Optative with ἄν in Questions Dependent upon a Genitive Absolute with the Aorist Participle.

(Found only in a critical text.)

Contra Eunomium, Jaeger, vol. II, bk. III, 26, 73, 27.

This optative is conventional in thought and form.

2. The Potential Optative Dependent upon the Accusative Absolute, in a Positive Statement.

Example.

οὐ γὰρ ἄν τι κατὰ πάντα τὰ τοῦ πυρὸς ἐνεργήσειε μὴ πῦρ ὄν. Contra Eunomium, Jaeger, vol. I, bk. I, 147, 442, 27.

This construction found only in a critical text occurs once. The instance is conventional in thought but not in form.

3. The Potential Optative Dependent upon a Participle in the Nominative Case, in Positive Statements.

Example.

ἀλλὰ τῷ μὲν γενικῷ λόγῳ ἕν τις ὀνομάζων φῶς τὸ ἐκ πάντων ἀθροιζόμενον, οὐκ ἂν ἁμάρτοι, . . .

In Hexaemeron Liber, Migne, 44: 113 D.

3. a. The Aorist Potential Optative with ἄν Dependent upon a Present Participle in the Nominative Case, in Positive Statements.

List of Occurrences.

I. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 166, 512, 19; bk. II, 222, 20, 20; 266, 184, 13; 272, 204, 16.

Vol. II, bk. III, 131, 13, 12.

This construction occurs in positive statements 5 times in the critical texts. From the point of view of originality of expression these instances are distributed as follows:

1. Conventionl in thought and form	1
2. Conventional in thought but in form	4
3. Non-conventional	0
4. Total	5

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 113 D.
De Vita Moysis, Migne, 44: 328 C, 385 C.
In Psalmos, Migne, 44: 580 B.
In Cantica Canticorum, Migne, 44: 1100 A.
Quod Non Sint Tres Dii, Migne, 45: 133 D.
Adversus Apollinarem, Migne, 45: 1169 B.
De Anima et Resurrectione, Migne, 46: 40 C, 52 D, 141 A.
De Perfecta Christiani Forma, Migne, 46: 256 D.

This construction occurs in positive statements 11 times in the texts from Migne. The instances from the point of view of originality of expression may be distributed as follows:

1. Conventional in thought and form	1
2. Conventional in thought but not in form	7
3. Non-conventional	3
4. Total	11

3. b. The Aorist Potential Optative with ἄν Dependent upon an Aorist Participle in the Nominative Case, in Positive Statements.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 115, 15.
Contra Eunomium, Jaeger, vol. I, bk. II, 311, 338, 9; 312, 346, 31.
Vol. II, bk. III, 252, 8, 25.
Encomium on St. Basil, Stein, 22, 11, 12; 24, 12, 22.

This construction occurs in positive statements in the critical

texts 5 times. The instances from the point of view of originality of expression are distributed as follows:

1. Conventional in thought and form	3
2. Conventional in thought but not in form	2
3. Non-conventional	1
4. Total	6

2. Text in Migne.

De Vita Moysis Migne, 44: 428 B.
In Psalmos, Migne, 44: 504 C, 509 A, 592 D.
In Ecclesiasten, Migne, 44: 617 C, 657 A, 748 A.
In Cantica Canticorum, Migne, 44: 837 B.
In Illud Tunc Ipse Filius, Migne, 44: 1317 A.
Adversus Apollinarem, Migne, 45: 1125 C.
De Anima et Resurrectione, Migne, 46: 40 B, 152 B.
De Virginitate, Migne, 46: 325 B.
De Vita Sanctae Macrinae, Migne, 46: 972 A.

This construction occurs in positive statements 14 times in the texts from Migne. These instances from the point of view of originality of expression are distributed as follows:

1. Conventional in thought and form	0
2. Conventional in thought but not in form	8
3. Non-conventional	6
4. Total	14

3. c. The Aorist Potential Optative with ἄν in Questions, Dependent upon the Present Participle in the Nominative Case.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 80, 11.
Contra Eunomium, Jaeger, vol. I. bk. I, 24, 15, 19; 44, 73, 11.
Encomium on St. Basil, Stein, 22, 11, 7.

This construction occurs 4 times in the critical texts. The instances are distributed from the point of view of originality of expression as follows:

1. Conventional in thought and form	0
2. Conventional in thought but not in form	2
3. Non-conventional	2
4. Total	4

2. Text in Migne.

De Vita Moysis, Migne, 44: 301 B.
In Cantica Canticorum, Migne, 44: 857 D.
De Beatitudinibus, Migne, 44: 1265 A.
Adversus Apollinarem, Migne, 45: 1237 B.
De Anima et Resurrectione, Migne, 46: 140 C.
De Virginitate, Migne, 46: 324 C.

This construction occurs 6 times in the text of Migne. These instances are distributed, from the point of view of originality of expression, as follows:

1. Conventional in thought and form	1
2. Conventional in thought but not in form	4
3. Non-conventional	1
4. Total	6

3. d. The Aorist Potential Optative with ἄν in Questions, Dependent upon an Aorist Participle in the Nominative Case.

List of Occurrences.

1. Critical Text.

Encomium on St. Basil, Stein, 52, 24, 3.
This construction occurs only once in a critical text. It is conventional in thought but not in form.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 229 A.
De Virginitate, Migne, 46: 365 B-C.

This construction occurs twice in the texts from Migne. From the point of view of originality of expression, they are divided as follows:

1. Conventional in thought and form	0
2. Conventional in thought but not in form	1
3. Non-conventional	1
4. Total	2

3. e. The Present Potential Optative with ἄν Dependent upon a Present Participle in the Nominative Case, in Positive Statements.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 11, 11; 49, 9; 127, 9.
Contra Eunomium, Jaeger, vol. I, bk. I, 25, 16, 4; 51, 97, 17.
Vol. II, Lib. II, P. M., 326, 76, 6.
Encomium on St. Basil, Stein, 40, 20, 16.

This construction occurs in positive statements 7 times in the critical texts. From the point of view of originality of expression these instances are distributed as follows:

1. Conventional in thought and form	2
2. Conventional in thought but not in form	5
3. Non-conventional	0
4. Total	7

2. Text in Migne.

In Ecclesiasten, Migne, 44: 661 A.
In Cantica Canticorum, Migne, 44: 817 D, 1029 C.
De Anima et Resurrectione, Migne, 46: 53 B.
De Virginitate, Migne, 46: 356 D.

This construction occurs in positive statements 5 times in the text of Migne. The instances are distributed, from the point of view of originality of expression, as follows:

1. Conventional in thought and form..... 3
2. Conventional in thought but not in form..... 2
3. Non-conventional 0

4. Total 5

3. f. The Present Potential Optative with ἄν Dependent upon an Aorist Participle in the Nominative Case, in Positive Statements.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 172, 60, 9.

This construction occurs in a positive statement once in a critical text. It is conventional in thought and form.

3. g. The Present Potential Optative with ἄν in Questions, Dependent upon a Present Participle in the Nominative Case.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 66, 55, 2; 87, 124, 21; 246, 56, 26.

This construction occurs 3 times in a critical text. The instances are distributed, from the point of view of originality of expression, as follows:

1. Conventional in thought and form..... 1
2. Conventional in thought but not in form..... 2
3. Non-conventional 0

4. Total 3

2. Text in Migne.

In Psalmos, Migne, 44: 565 B, 565 B.

This construction occurs twice in the text of Migne. From the

point of view of originality of expression they are divided as follows:

1. Conventional in thought and form	1
2. Conventional in thought but not in form	1
3. Non-conventional	0
4. Total	2

3. h. The Present Potential Optative with ἄν in Questions, Dependent upon an Aorist Participle in the Nominative Case.

List of Occurrences (found only in text of Migne).

De Vita Moysis, Migne, 44: 345 D.

This single occurrence is conventional in thought and form.

3. i. The Aorist Potential Optative with ἄν in Questions, Dependent upon a Perfect Participle in the Nominative Case.

List of Occurrences (found only in text of Migne).

Adversus Apollinarem, Migne, 45: 1220 A.

This single occurrence is conventional in thought but not in form.

4. The Potential Optative with ἄν Dependent upon a Clause Introduced by ἐπεί.

4. a. The Present Potential Optative with ἄν Dependent upon a Clause with ἐπεί and the Present Indicative, in Positive Statements.

Example.

ἐπεὶ οὖν χαλεπόν ἐστιν ἡ ἐν τούτοις ὀξύτης, μακαριστὸν ἂν εἴη πάντως τὸ ἐξ ἀντιστρόφου νοούμενον. De Beatitudinibus, Migne, 44: 1213 C.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 61, 11; 80, 17; 156, 18; 164, 2.

Contra Eunomium, Jaeger, vol. I, bk. II, 218, 6, 5; 338, 435, 5.

Vol. II, bk. III, 16, 43, 8; 23, 65, 24; 28, 78, 6; 151, 1, 6; 199, 68, 12; 201, 75, 11; 283, 22, 5; 292, 48, 26.
Epistulae, Pasquali, 12, 2, 2.

This construction occurs in positive statements 15 times in the critical texts. The instances from the point of view of originality of expression are distributed as follows:

1. Conventional in thought and form	7
2. Conventional in thought but not in form	8
3. Non-conventional	0
4. Total	15

2. Text in Migne.

De Hominis Opificio, Migne, 44: 229 D.
De Vita Moysis, Migne, 44: 384 A.
In Cantica Canticorum, Migne, 44: 1077 D.
De Beatitudinibus, Migne, 44: 1213 C.
Laudatio Sancti Stephani, Migne, 46: 733 A, two.

This construction occurs 6 times in the text of Migne in positive statements. The following table shows how these instances are distributed from the point of view of originality of expression.

1. Conventional in thought and form	2
2. Conventional in thought but not in form	4
3. Non-conventional	0
4. Total	6

4. b. The Present Potential Optative with ἄν Dependent upon a clause with ἐπεί and the Aorist Indicative, in Positive Statements.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 43, 130, 20.
This single occurrence is conventional in thought but not in form.

2. Text in Migne.

De Vita Moysis, Migne, 44: 340 C.
De Beatitudinibus, Migne, 44: 1197 B.

This construction occurs in positive statement twice in the text of Migne. The table that follows shows their distribution from the point of view of originality of expression.

1. Conventional in thought and form	2
2. Conventional in thought but not in form	0
3. Non-conventional	0
4. Total	2

4. c. The Present Potential Optative with ἄν Dependent upon a Clause with ἐπεί and the Future Indicative, in a Positive Statement.

List of Occurrences (found only in text of Migne).

De Hominis Opificio, Migne, 44: 172 B.
This single occurrence is conventional in thought but not in form.

4. d. The Aorist Potential Optative with ἄν Dependent upon a Clause with ἐπεί and the Perfect and Present Indicatives, in Positive Statements.

List of Occurrences (found only in the critical text.)

Contra Eunomium, Jaeger, vol. I, bk. II, 371, 553, 19.
This single occurrence is conventional in thought and form.

4. e. The Aorist Potential Optative with ἄν in Questions, Dependent upon a Clause with ἐπεί and the Present Indicative.

List of Occurrences (found only in the critical text.)

Contra Eunomium, Jaeger, vol. I, bk. II, 342, 450, 15.
This single occurrence is conventional in thought and form.

5. The Potential Optative with ἄν Dependent upon a Clause

Introduced by ἐπειδή and the Present Indicative, in Positive Statements.

Ἀλλ' ἐπειδὴ ὁ τοιοῦτος λόγος κόπον οὐκ ἔχει, νοητέον ἂν εἴη τίνες οἱ κοπιῶντες λόγοι, οἷς οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν. In Ecclesiasten, Migne, 44: 629 C.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 78, 3; 118, 12; 122, 14.
Contra Eunomium, Jaeger, vol. I, bk. I, 210, 673, 23.
Vol. I, bk. III, 121, 56, 14; 128, 5, 24.
Lib. II, P. M., 377, 201, 5.

St. Gregory uses this construction in positive statements 7 times in the critical texts. From the point of view of originality of expression the instances are distributed as follows:

1. Conventional in thought and form	4
2. Conventional in thought but not in form	3
3. Non-conventional	0
4. Total	7

2. Text in Migne.

In Ecclesiasten, Migne, 44: 629 C, 709 D.
In Illud Tunc Ipse Filius, Migne, 44: 1305 B.
Adversus Apollinarem ad Theophilum, Migne, 45: 1272 A, 1272 B.
De Anima et Resurrectione, Migna, 46: 103 A.
De Virginitate, Migne, 46: 357 A, 408 D.
De Mortuis, Migne, 46: 504 A, 512 A.

This construction occurs in positive statements 10 times in the text of Migne. The table that follows shows how these instances are divided from the point of view of originality of expression.

1. Conventional in thought and form	7
2. Conventional in thought but not in form	3
3. Non-conventional	0
4. Total	10

5. b. The Present Potential Optative with ἄν Dependent upon a Clause with ἐπειδή and the Aorist Indicative in Positive Statements.

List of Occurrences (found only in text of Migne).

De Vita Moysis, Migne, 44: 301 B.
De Virginitate, Migne, 46: 401 A, 404 A.
In Funere Pulcheriae Oratio, Migne, 46: 868 C.

This construction occurs in positive statements 4 times in the text of Migne. The following table shows the distribution of these instances from the point of view of originality of expression.

1. Conventional in thought and form	3
2. Conventional in thought but not in form	1
3. Non-conventional	0
4. Total	4

5. c. The Present Potential Optative with ἄν Dependent upon a Clause with ἐπειδή and the Perfect Indicative, in Positive Statements.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 15, 41, 17; 15, 42, 23.

There are only two instances of this construction in the critical texts which, from the point of view of originality of expression, are distributed as follows:

1. Conventional in thought and form	1
2. Conventional in thought but not in form	1
3. Non-conventional	0
4. Total	2

2. Text in Migne.

In Cantica Canticorum, Migne, 44: 856 D.

De Perfecta Christiani Forma, Migne, 46: 256 A, 264 A.
De Virginitate, Migne, 46: 333 D.

This construction occurs in positive statements 4 times in the text of Migne. The instances are distributed as follows:

1. Conventional in thought and form..... 4
2. Conventional in thought but not in form..... 0
3. Non-conventional 0

4. Total 4

5. d. The Present Potential Optative with ἄν Dependent upon a Clause with ἐπειδή and the Perfect Indicative and a Genitive Absolute with the Present Participle, in a Positive Statement.

List of Occurrences (found only in the critical text.)

Oratio Catechetica, Srawley, 118, 7.
This single occurrence is conventional in thought and form.

5. e. The Aorist Potential Optative with ἄν Dependent upon a Clause with ἐπειδή and the Present Indicative in Positive Statements.

List of Occurrences (found only in text of Migne).

In Cantica Canticorum, Migne, 44: 1041 B.
Adversus Apollinarem, Migne, 45: 1260 B.
Adversus Macedonianos, Migne, 45: 1317 B.
De Professione Christiana, Migne, 46: 244 B.
De Anima et Resurrectione, Migne, 46: 52 B.

This construction is found in positive statements 5 times in the text of Migne. From the point of view of originality of expression these cases are distributed as follows:

1. Conventional in thought and form..... 1
2. Conventional in thought but not in form..... 4
3. Non-conventional 0

4. Total 5

5. f. The Aorist Potential Optative with ἄν in Questions, Dependent upon a Clause with ἐπειδή and the Present Indicative.

List of Occurrences (found only in text of Migne).

In Cantica Canticorum, Migne, 44: 916 B.
This single occurrence is conventional in thought but not in form.

5. g. The Aorist Potential Optative with ἄν Dependent upon a Clause with ἐπειδή and the Aorist Indicative, in Positive Statements.

List of Occurrences (found only in text of Migne).

De Vita Moysis, Migne, 44: 393 B.
Quod non Sint Tres Dii, Migne, 45: 125 A.
Adversus Apollinarem, Migne, 45: 1189 C.

This construction occurs in positive statements three times in the text of Migne. From the point of view of originality of expression they are divided thus:

1. Conventional in thought and form	2
2. Conventional in thought but not in form	1
3. Non-conventional	0
4. Total	3

6. The Potential Optative with ἄν Dependent upon a Clause with ἐπειδάν.

Example.

Ἐπειδὰν τοίνυν ἓν δι' ἀκριβείας ᾖ τοῦ κύκλου τὸ μέσον, οὐκ ἂν γένοιτο μηχανὴ τοῦ αὐτοῦ μένοντος κύκλου, δύο κέντρα κατὰ τὸ μέσον χώραν εὑρεῖν.
In Cantica Canticorum, Migne, 44: 1021 A.

6. a. The Aorist Potential Optative with ἄν Dependent upon a Clause with ἐπειδάν and the Present Subjunctive in Positive Statements.

The single occurrence in the example above, found in the text of Migne, is conventional in thought and form.

7. The Potential Optative with ἄν Dependent upon a Clause with ὅταν.

Example.

Ὅταν δὲ πρὸς τὴν πρώτην τοῦ ἀνθρώπου κατασκευὴν δι' ἀναστάσεως ὁ Θεὸς ἐπανάγῃ τὴν φύσιν, ἄργον ἂν εἴη τὰ τοιαῦτα λέγειν, . . . De Anima et Resurrectione, Migne, 46: 149 D.

7. a. The Present Potential Optative with ἄν Dependent upon a Clause with ὅταν and the Present Subjunctive in Positive Statements.

List of Occurrences (found only in text of Migne).

In Psalmos, Migne, 44: 513 B.
In Illud, Tunc Ipse Filius, Migne, 44: 1305 C.
De Anima et Resurrectione, Migne, 46: 149 D.
All three instances are conventional in thought and form.

7. b. The Aorist Potential Optative with ἄν Dependent upon a Clause with ὅταν and the Aorist Subjunctive in a Positive Statement.

One Instance in Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 293, 271, 5.
This instance is conventional in thought and form.

7. c. The Aorist Potential Optative with ἄν in Questions, Dependent upon a Clause with ὅταν in the Present Subjunctive.

One Instance in Text of Migne.

De Anima et Resurrectione, Migne, 46: 16 B.
Conventional in thought and form.

7. d. The Aorist Potential Optative with ἄν in Questions, Dependent upon a Clause with ὅταν and the Present Indicative.

One Instance in Text of Migne.

In Cantica Canticorum, Migne, 44: 849 A.
This instance is defective from the point of view of classical

usage which requires the subjunctive with ὅταν. The potential in this example is conventional in thought but not in form.

Appendix on the Future Potential Optative with ἄν.

The future optative appears only in indirect discourse in classical Greek prose and then represents the future indicative of direct discourse.[10] Gildersleeve says that, "the future optative with ἄν is not a legitimate construction, as the future optative is used only as the representative of the future indicative in *oratio obliqua*, and consequently did not come into the language until the future indicative with ἄν was obsolescent." "Still in later Greek we must not be exacting, and violations may be found for the seeking; e. g., future optative with ἄν: Athenag. Suppl., 21, 90; τίς οὐκ ἂν καταμέμψοιτο." [11]

If the future potential optative is impossible in classical prose for positive statements, there can be no question of a future potential optative in the interrogative form. But St. Gregory's text shows one such example in the unrevised part of Migne.

Example.

τῷ μὲν γὰρ διὰ τὸ βάθος τῆς ἐμφυείσης κακίας εἰς ἄπειρον παρατείνεται ἡ διὰ τῆς καθάρσεως κόλασις, τοῦ δὲ μὴ ὄντος πῶς ἂν ὀδύνη καθάψοιτο; De Infantibus Qui Praemature Abripiuntur, Migne, 46: 184 A.

This optative is conventional in thought but not in form. The change of a letter in this example would give a legitimate form, the aorist optative. This exception will probably disappear in a critical edition.

Summary for the Potential Optative.

The following table shows the number of times the potential optative occurs in the writings of St. Gregory of Nyssa.

1. The Potential Optative without ἄν.
   A. The Aorist Potential Optative without ἄν, in Positive Statements.

Critical Texts.....	1	
Text in Migne.....	11	Total 12

[10] Kühner-Gerth, I, 183, 5 a.

[11] Gildersleeve, on Justin Martyr, Ep. ad Diog., 2, 4, p. 240.

B. The Aorist Potential Optative without ἄν in Questions.

Critical Texts..... 2
Text in Migne..... 13 Total 15

C. The Present Potential Optative without ἄν in Positive Statements.

Critical Texts..... 0
Text in Migne..... 4 Total 4

D. The Present Potential Optative without ἄν in Questions.

Critical Texts..... 0
Text in Migne..... 1 Total 1

2. The Potential Optative with ἄν, Independent Use.

A. The Aorist Potential Optative with ἄν in Positive Statements.

Critical Texts..... 105
Text in Migne..... 203 Total 308

B. The Aorist Potential Optative with ἄν in Questions.

Critical Texts..... 69
Text in Migne..... 114 Total 183

C. The Present Potential Optative with ἄν in Positive Statements.

Critical Texts..... 73
Text in Migne..... 192 Total 265

D. The Present Potential Optative with ἄν in Questions.

Critical Texts..... 16
Text in Migne..... 26 Total 42

3. The Potential Optative with ἄν, Dependent Use.

A. The Aorist Potential Optative with ἄν in Positive Statements.

Critical Texts..... 22
Text in Migne..... 47 Total 69

B. The Aorist Potential Optative with ἄν in Questions.

Critical Texts..... 10
Text in Migne..... 13 Total 23

C. The Present Potential Optative with ἄν in Positive Statements.

Critical Texts.....	52	
Text in Migne.....	72	Total 124

D. The Present Potential Optative with ἄν in Questions.

Critical Text.....	3	
Text in Migne.....	3	Total 6

4. The Future Potential Optative with ἄν in a Question.

Critical Texts.....	0	
Text in Migne.....	1	Total 1

The potential optative is found in St. Gregory's writings 1053 times.

The following table shows how these optatives are distributed in the critical texts and the text of Migne from the point of view of originality of expression.

1. Conventional in thought and form.

Critical Texts.....	175	
Text in Migne.....	392	Total 567

2. Conventional in thought but not in form.

Critical Texts.....	118	
Text in Migne.....	191	Total 309

3. Non-conventional.

Critical Texts.....	60	
Text in Migne.....	117	Total 177

1053

The following table shows the distribution of the potential optative according to tenses in the critical texts and the text in Migne.

Critical Texts.

1. Aorist: Conventional in thought and form..... 81
   Present: Conventional in thought and form..... 94

2.	Aorist: Conventional in thought but not in form..	76
	Present: Conventional in thought but not in form.	42
3.	Aorist: Non-conventional.....	52
	Present: Non-conventional.....	8
Total—Aorist, 209; Present, 144.....		353

Text in Migne.

1.	Aorist: Conventional in thought and form.....	160
	Present: Conventional in thought and form.....	232
2.	Aorist: Conventional in thought but not in form..	144
	Present: Conventional in thought but not in form.	46
3.	Aorist: Non-conventional.....	97
	Present: Non-conventional.....	20
Total—Aorist, 401; Present, 298.....		699

In Combined Text.

1.	Aorist: Conventional in thought and form.....	241
	Present: Conventional in thought and form.....	326
2.	Aorist: Conventional in thought but not in form..	220
	Present: Conventional in thought but not in form.	88
3.	Aorist: Non-conventional.....	149
	Present: Non-conventional.....	28
Total—Aorist, 610; Present, 442.....		1052

It is interesting to compare this total with that given for St. John Chrysostom.[12] St. John used the potential optative 2703 times in his writings, which are nearly six times as extensive as those of St. Gregory. But in proportion St. Gregory employed this construction a little more than twice as much as St. John. In their use of the optative of wish the proportions are the reverse. In the potential optative St. John uses the aorist 1984 times and the present 714 times. The aorist in St. Gregory occurs 610 times and the present 442 times. The more frequent use of the present in St. Gregory is distinctly traceable to his fondness for the potential

[12] Dickinson, 66.

conventional in thought and form. St. John has used the future potential three times and the perfect potential twice. There is no example of a perfect potential in St. Gregory. The solitary instance of a future potential in the Migne text of St. Gregory is a very doubtful form.

Further comparison with St. John Chrysostom is impossible because of the lack of details. No comparison can be made, either, with the other contemporaries of St. Gregory, since no materials are available for this purpose.

St. Gregory's use of the potential optative is thoroughly classical. The very rare instances of the omission of ἄν will, in all likelihood, be still rarer in a complete critical edition. Proof of this may be seen in the variants to the single treatise in Migne 46, *De Anima et Resurrectione* which restore ἄν in four cases. In the use of the tenses with the potential optative St. Gregory is constantly faithful to the classical usage which admits only two tenses, the aorist and the present. The single instance of a future potential occurring in an unrevised text is decidedly a doubtful form that is sure to disappear in a complete critical edition.

CHAPTER III.

The Use of the Optative Mood in Conditional Sentences.

All of the various forms of conditional sentences found in classical Greek prose may be reduced to four fundamental types that indicate the mental attitude of the speaker.[1]

1. The speaker views the supposition he makes as real and draws a conclusion from it which he also considers as real. The indicative of any tense may be found in both clauses, e. g., *εἰ τοῦτο ποιεῖς, καλῶς ποιεῖς*. This is called the logical condition.

2. The speaker views the supposition he makes as something that will prove to be real under certain circumstances. The realization is confidently expected. The subjunctive is found in the protasis with *ἐάν* and the conclusion in the future indicative, e. g., *ἐὰν τοῦτο ποιῇς, καλῶς ποιήσεις*. It is the More Vivid Future condition.

3. The speaker views the supposition he makes as a pure supposition, an arbitrary fancy that may or may not prove to be real. The optative is found regularly in both clauses. The protasis is introduced by *εἰ* and *ἄν* regularly accompanies the conclusion,[2] e. g., *εἰ τοῦτο ποιοίης, καλῶς ἄν ποιοίης*. This type is called the Less Vivid Future condition.

4. The speaker views the supposition he makes as unreal or contrary to fact. *εἰ* introduces the protasis with an historical tense of the indicative and *ἄν* accompanies the apodosis also in an historical tense of the same mood, e. g., *εἰ τοῦτο ἐποίεις, καλῶς ἂν ἐποίεις*. This kind of condition is called the Unreal or Contrary to Fact.

The elements of these fundamental types are variously combined by the precise speaker as the nuances of his thought demand, e. g., *εἰ τοῦτο ποιεῖς, ἁμαρτάνοις ἄν*. By shifting from the logical condition in the protasis to the conclusion of the less vivid future condition, the writer gives a tone of modest assertion or of uncertainty to the

[1] Kühner-Gerth, II, 463 to 480; Smyth, sections 2298 to 2365.

[2] The fact that *ἄν* here seems to be omitted occasionally by classical authors raises some doubt as to whether such omissions should be considered unclassical. Cf. Gildersleeve, Part One, par. 450.

apodosis. He may conclude with an imperative, an optative of wish or a subjunctive of exhortation. If he begins his conditional sentence with the protasis of the more vivid future he may end with an optative, an imperative or a subjunctive. In like manner if the supposition is in the form of the less vivid future, the apodosis may also be in a primary tense of the indicative, in the imperative or the hortatory subjunctive. These are all classical modifications of the Fundamental types.

THE OPTATIVE MOOD IN CONDITIONAL SENTENCES IN ST. GREGORY.

At the outset it may be stated that St. Gregory's use of the various forms of conditional sentences is substantially in accord with the usage of classical Greek prose. Forms not classical are found in St. Gregory's works, but they may be attributed in some cases at least to the state of the text. At any rate it is significant that, outside of the *Oratio Catechetica*, no unclassical forms are found in a definitive text. St. Gregory occasionally uses freely a construction that is rare in Attic prose; downright exceptions to classic models are few. Among such exceptions may be mentioned:

1) The use of ἄν in an apodosis with a primary tense of the indicative, found twice, once in the present and once in the future indicative.

2) εἰ in a protasis with the subjunctive, rarely.

3) κἄν in a protasis with the optative six times.

One feature of St. Gregory, classical enough in so far as fundamental units are concerned, though exhibiting a facility of adaptation found in few classical authors, is that he passes with remarkable freedom from one mood to another in the same protasis or apodosis. Thus, in the *De Oratione Dominica*, Migne, 44, *Oratio*, II, 1141 B, he begins with εἰ and the present optative, passes to the perfect and the present optative, then to the aorist optative and concludes with an apodosis in the present indicative. All four protases begin with εἰ and are co-ordinate. Again, in the *Adversus Apollinarem*, Migne, 45: 1125 A, there is a protasis beginning with εἰ and the present indicative, followed by two more in the present optative in co-ordination, and then a series of consequences in the infinitive. A clause with ὅτ' ἄν and the present subjunctive sums

up the protases. The sentence ends with the regular apodosis with the aorist optative and ἄν. In the *In Ecclesiasten,* Migne, 44: 633 B, one comes upon a conditional sentence that begins with an apodosis consisting of an imperative followed by an indirect question. Then follows the supposition in the form of three co-ordinate protases in the optative. As if he had forgotten that he began his sentence with an apodosis, he ends it with a direct question. The thought in both apodoses is the same. In the *De Beatitudinibus,* Migne, 44: 1253 A, a normal less vivid future condition is followed by a string of five other apodoses in the future indicative.

These examples illustrate sufficiently the freedom with which St. Gregory uses the various forms of conditions.

The various forms of conditional sentences with the optative may be presented under the following headings:

A. Future Less Vivid Conditions. (3)[3]
B. Various Modifications of the Future Less Vivid Type. (1)[3]
C. Various Modifications of the Logical Type that Employ the Optative. (2)[3]
D. Various Modifications of the More Vivid Future Type that Employ the Optative. (4)[3]
E. Non-classical Uses of the Optative in Conditions. (5)[3]

A. *Future Less Vivid Conditions.*

St. Gregory follows the practice of the writers of classical Greek prose in confining his use of the tenses in these suppositions to the present and the aorist. Occasionally the particle ἄν is missing in the apodosis. This occurs only in the unrevised text.

The occurrences of the less vivid future conditions are given in the following order:

a. Less Vivid Future Conditions with the Present Optative in both clauses.
b. Less Vivid Future Conditions with the Aorist Optative in both clauses.
c. Less Vivid Future Conditions with the Present Optative in the Protasis and the Aorist Optative in the Apodosis.

[3] In order of frequency of occurrence as a group.

d. Less Vivid Future Conditions with the Aorist Optative in the Protasis and the Present Optative in the Apodosis.

a. Less Vivid Future Conditions with the Present Optative in both Clauses.

Examples.

οὐ γὰρ ἂν εἴην ἀληθῶς ἐγώ, εἰ μὴ διὰ πάντων εἴην ὁ αὐτὸς ἐμαυτῷ. De Anima et Resurrectione, Migne, 46: 140 C.

πῶς γὰρ ἂν εἴη μονογενὴς αὕτη ἡ γέννησις, εἰ κοινωνίαν κατὰ τὴν ἔμφασιν καὶ ταὐτότης πρὸς ἄλλην γέννησιν ἔχοι; Contra Eunomium, Jaeger, vol. II, bk. III, 190, 44, 19.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by pres. opt. with ἄν:

Oratio Catechetica, Srawley, 14, 17; 18, 13; 69, 15; 107, 5; 145, 10; 157, 6; 158, 13; 159, 12.

Contra Eunomium, Jaeger, vol. I, bk. II, 259, 158, 14, two prot.; 337, 432, 17; 372, 556, 3, two prot.; 383, 597, 13, two apod.

Vol. II, bk. III, 79, 99, 25; 152, 4, 23; 190, 44, 24; 229, 8, 14; 229, 8, 18.

εἰ μή and pres. opt. followed by pres. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. II, 312, 346, 31; 313, 346, 2; 332, 416, 28 (apod. impl.); 363, 526, 10.

Vol. II, bk. III, 218, 42, 16.

εἰ and pres. opt. followed by pres. opt. with ἄν:

Encomium on St. Basil, Stein, 54, 24, 1; 58, 26, 6, two prot.

2. Text in Migne.

εἰ and pres. opt. followed by pres. opt. with ἄν:

In Hexaemeron Liber, Migne, 44: 92 A, 92 B.

De Vita Moysis, Migne, 44: 385 A.

In Ecclesiasten, Migne, 44: 733 B.

De Oratione Dominica, Migne, 44: 1141 A, two prot.

εἰ μή and pres. opt. followed by pres. opt. with ἄν:

De Beatitudinibus, Migne, 44: 1241 D.

εἰ and pres. opt. followed by pres. opt. with ἄν:

De Anima et Resurrectione, Migne, 46: 41 C, 140 C.

De Infantibus Qui Praematur Abripiuntur, Migne, 46: 184 B.

εἰ μή and pres. opt. with ἄν followed by pres. opt. with ἄν:

De Virginitate, Migne, 46: 353 A.

εἰ μή and pres. opt. followed by pres. opt. with ἄν:

De Virginitate, Migne, 46: 392 B, three prot.

b. Less Vivid Future Conditions with the Aorist Optative in both Clauses.

Examples.

τὸ δὲ λογικὸν οὐκ ἂν ἑτέρως γένοιτο, εἰ μὴ τῷ αἰσθητῷ συγκραθείη· De Hominis Opificio, Migne, 44: 145 B.

ὧν εἰ χωρισθείη τῷ λόγῳ τὸ ἕτερον, οὐκ ἂν ἐφ' ἑαυτοῦ συσταίη καὶ τὸ λειπόμενον. Contra Eunomium, Jaeger, vol. I, bk. II, 321, 373, 3.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by aor. opt. with ἄν:

Oratio Catechetica, Srawley, 99, 19.

Contra Eunomium, Jaeger, vol. I, bk. I, 112, 308, 2; 134, 388, 2, two prot.

Bk. II, 267, 188, 8; 321, 373, 3.

Vol. II, bk. III, 75, 85, 24, two apod.; 89, 130, 5; 202, 78, 13.

εἰ μή and aor. opt. followed by aor. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. II, 356, 503, 21, two prot., one pres.

εἰ and aor. opt. followed by aor. opt. without ἄν:

Epistulae, Pasquali, 71, 3, 4, two prot. apod. opt. of wish.

2. Text in Migne.

εἰ μή and aor. opt. followed by aor. opt. with ἄν:

De Hominis Opificio, Migne, 44: 145 B.

De Vita Moysis, Migne, 44: 353 A.
De Beatitudinibus, Migne, 44: 1249 D, 1253 A, 1256 C.

εἰ and aor. opt. followed by aor. opt. with ἄν:

De Vita Moysis, Migne, 44: 417 C.
In Psalmos, Migne, 44: 433 C, 501 B, 501 C, 505 B, 593 C.
In Ecclesiasten, Migne, 44: 621 B, 684 A, 697 A, 708 C, two prot.

εἰ and aor. opt. followed by aor. opt. without ἄν:

De Vita Moysis, Migne, 44: 337 C, 396 C.

εἰ and aor. opt. followed by aor. opt. with ἄν:

Contra Fatum, Migne, 45: 152 C.
De Anima et Resurrectione, Migne, 46: 121 C.
De Professione Christiana, Migne, 46: 240 B, 240 C.
De Perfecta Christiani Forma, Migne, 46: 252 C, 277 D.
De Virginitate, Migne, 46: 352 B, two prot.
De Mortuis, Migne, 46: 497 B, three prot.; 504 A.

εἰ μή and aor. opt. followed by aor. opt. with ἄν:

De Virginitate, Migne, 46: 317 A.

εἰ and aor. opt. followed by aor. opt. without ἄν:

De Virginitate, Migne, 46: 405 D-408 A, two prot.

In the 28 conditions employing the aorist optative in both clauses in the text of Migne, ἄν is omitted in three instances only.

c. Less Vivid Future Conditions with the Present Optative in the Protasis and the Aorist Optative in the Apodosis.

Examples.

Οὐ γὰρ ἄν τι τούτων φυλαχθείη ἐφ' ἑαυτοῦ, εἰ μὴ πρὸς τὸ ἑτερογενὲς ἐπιμιξία διακρατοίη τὴν φύσιν. In Hexaemeron Liber, Migne, 44: 108 B.

Ἀλλ' ὅμως, εἰ μὴ ἐκεῖνο εἴη, οὐδ' ἂν τοῦτο γένοιτο: Oratio Catechetica, Srawley, 137, 4.

List of Occurrences.

1. Critical Text.

εἰ μή and pres. opt. followed by aor. opt. with ἄν:

Oratio Catechetica, Srawley, 79, 10, two prot.; 137, 4.

εἰ and pres. opt. followed by aor. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. I, 85, 219, 11; 73, 170, 8.
Bk. II, 267, 187, 5; 374, 566, 23.
Vol. II, bk. III, 45, 136, 7; 111,, 29, 24.

2. Text in Migne.

εἰ μή and pres. opt. followed by aor. opt. with ἄν:

In Hexaemeron Liber, Migne, 44: 108 B.
De Vita Moysis, Migne, 44: 337 A.
In Cantica Canticorum, Migne, 44: 849 B.

εἰ and pres. opt. followed by aor. opt. with ἄν:

De Vita Moysis, Migne, 44: 376 A.
In Psalmos, Migne, 44: 532 D, 541 C.
In Ecclesiasten, Migne, 44: 752 B C, four prot. (3 aor., 1 pres.).
De Beatitudinibus, Migne, 44: 1217 B, two prot.

εἰ and pres. opt. followed by aor. opt. without ἄν:

De Oratione Dominica, Migne, 44: 1181 D.

εἰ and pres. opt. followed by aor. opt. with ἄν:

Contra Fatum, Migne, 45: 169 C.
Adversus Apollinarem, Migne, 45: 1125 B, two prot.; 1188 C, 1237 C, 1261 A.
De Anima et Resurrectione, Migne, 46: 61 B.
In Sanctum Stephanum, Migne, 46: 720 C.

εἰ μή and pres. opt. followed by aor. opt. with ἄν:

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 173 D.
De Perfecta Christiani Forma, Migne, 46: 281 A.

In the 18 conditions employing both the present and the aorist optative in the text of Migne, ἄν is omitted once only.

d. Less Vivid Future Conditions with the Aorist Optative in the Protasis and the Present Optative in the Apodosis.

Examples.

εἰ μέν τις οὕτω χρήσαιτο τῷ γινομένῳ, οὗτος ὁ σώφρων ἂν εἴη γεωργός, . . .
De Virginitate, Migne, 44: 356 C.

Ἡ γὰρ ἂν πρὸς τὸ χεῖρον ἡ μεταποίησις εἴη, εἴ τι τούτων ὑπαμειφθείη τῶν ἰδίων τῆς φύσεως. Oratio Catechetica, Srawley, 160, 5.

List of Occurrences.

1. Critical Text.

εἰ μή and aor. opt. followed by pres. opt. with ἄν:
Oratio Catechetica, Srawley, 82, 3.

εἰ and aor. opt. followed by pres. opt. with ἄν:
Oratio Catechetica, Srawley, 160, 5.
Contra Eunomium, Jaeger, vol. I, bk. II, 303, 311, 18.
Vol. II, bk. III, 182, 19, 14.

2. Text in Migne.

εἰ and aor. opt. followed by pres. opt. with ἄν:
In Hexaemeron Liber, Migne, 44: 89 C.
De Hominis Opificio, Migne, 44: 128 A, 208 D.
In Ecclesiasten, Migne, 44: 621 D, two prot. (aor. pres.).
De Beatitudinibus, Migne, 44: 1253 A.
Quod Non Sint Tres Dii, Migne, 45: 117 B.

εἰ μή and aor. opt. followed by pres. opt. with ἄν:
Adversus Apollinarem, Migne, 45: 1201 C.

εἰ and aor. opt. followed by pres. opt. with ἄν:
De Anima et Resurrectione, Migne, 46: 148 C.
De Professione Christiana, Migne, 46: 240 A.
De Virginitate, Migne, 46: 356 C, 368 A.

Summary.

1. Critical Text.

Present Optative occurs in the Protasis	37 times.
Present Optative occurs in the Apodosis	28 times.
Aorist Optative occurs in the Protasis	16 times.
Aorist Optative occurs in the Apodosis	18 times.
Total	99

2. Text in Migne.

Present Optative occurs in the Protasis	35 times.
Present Optative occurs in the Apodosis	22 times.
Aorist Optative occurs in the Protasis	47 times.
Aorist Optative occurs in the Apodosis	46 times.
Total	150

The future less vivid condition occurs in all the writings of St. Gregory 114 times. In these conditions the optative occurs 249 times, 127 aorists and 122 presents. The optative without ἄν in the apodosis occurs 4 times, and then only in the text of Migne.

B. *Various Modifications of the Future Less Vivid Type.*

a. The Present Optative with εἰ in the Protasis and the Future Indicative in the Apodosis.

A common departure from the fundamental type of less vivid future conditions with the optative in both clauses is found in the form expressed by a protasis with εἰ and the present optative and an apodosis with the future indicative. Instead of using, as he might, the regular form of the more vivid future condition with ἐάν and the subjunctive in the protasis and the future indicative in the apodosis, or the less vivid future condition with the optative in both clauses, the writer employs the protasis of the less vivid future type and the apodosis of the more vivid future. By choosing such a protasis he marks his supposition as merely possible and heightens the effect by the contrast afforded in using as an apodosis the positive future indicative. His purpose is to draw from the supposition of a mere possibility a conclusion that is strikingly real. The grammarians are not agreed about the origin of this type of condition. For Gerth this form is a modification of the less vivid future condition intended to present a decisive conclusion to a purely speculative supposition.[4] For Smyth this type is a substitute in the protasis for the more vivid future form.[5] Apparently their disagreement is a matter of approach. The effect is the same however we view the cause. At all events the various modifications of the fundamental forms of conditions are due to a shift in the mental attitude of the writer who makes use of new combinations to suit the needs of his thought. This type of condition is purely classical.

St. Gregory makes frequent use of this condition, adhering closely to the classical models.

Examples.

ὁ δὲ ἑπόμενος, τότε τῆς εὐθείας οὐκ ἐκτραπήσεται, εἰ τὸ ὀπίσω ἀεὶ τοῦ

[4] Kühner-Gerth, II, 478 b.

[5] Smyth, sect. 2359.

ἡγουμένου βλέποι. De Vita Moysis, Migne, 44: 409 A.

εἰ δέ τις ἕτερόν τι καλεῖν ἐθέλοι, οὐ διοισόμεθα: Contra Eunomium, Jaeger, vol. I, bk. II, 302, 304, 5.

List of Occurrences.

1. Critical Text.

εἰ μή and pres. opt. followed by fut. ind.

Oratio Catechetica, Srawley, 3, 12; 4, 5; 10, 4.

εἰ and pres. opt. followed by fut. ind.

Oratio Catechetica, Srawley, 7, 10; 13, 2.

εἰ and pres. opt. followed by fut. ind. with ἄν:

Oratio Catechetica, Srawley, 17, 13.

εἰ and pres. opt. followed by fut. ind.

Oratio Catechetica, Srawley, 21, 19; 85, 11; 104, 18; two prot. 135, 17; two prot. 137, 1.

Contra Eunomium, Jaeger, vol. I, bk. I, 28, 26, 4; 28, 28, 19; 49, 90, 20; 128, 362, 2; 142, 423, 28; 164, 506, 24; 165, 509, 22; 167, 515, 9; 171, 529, 11; 171, 530, 17.

εἰ μή and pres. opt. followed by fut. ind.

Contra Eunomium, Jaeger, vol. I, bk. I, 43, 69, 4; 170, 525, 13; 187, 591, 25; three prot. (pres. 1, aor. 2).

Bk. II, 223, 25, 26; three prot. 224, 26, 1; 321, 373, 5; 323, 383, 19; 386, 609, 22.

εἰ and pres. opt. followed by fut. ind.

Contra Eunomium, Jaeger, vol. I, bk. I, 193, 609, 12, two prot.

Bk. II, 235, 69, 23; 237, 73, 18; 239, 78, 1; 268, 193, 31; 275, 215, 25; 302, 304, 5; 304, 314, 9; 305, 318, 11; two prot. (pres. aor.) 321, 374, 18; 322, 376, 3; 327, 396, 24; 354, 496, 26; 362, 524, 28; 372, 559, 25; 378, 581, 21; ap. imp. 384, 601, 21; 386, 610, 26.

Vol. II, bk. III, 14, 38, 6; 31, 89, 4; 34, 103, 28; 44, 135, 32; 58, 34, 29; 59, 35, 4; 81, 102, 6; 101, 1, 4; 102, 3, 9; 154, 10, 26; 190, 45, 27; 218, 41, 11; 220, 50, 24; 232, 16, 18; 262, 36, 2; 281, 18, 13; 283, 22, 5; 283, 23, 8; 283, 23, 12. Lib. II, P. M., 306, 28, 13.

εἰ μή and pres. opt. followed by fut. ind.

Contra Eunomium, Jaeger, vol. II, bk. III, 171, 57, 10; 231, 13, 12; 267, 48, 7.

Lib. II, P. M., 305, 22, 7; 335, 99, 11.

εἰ and pres. opt. followed by fut. ind.

Encomium on St. Basil, Stein, 54, 25, 21, two prot.; 60, 27, 5, two prot.

Epistulae, Pasquali, 43, 4, 6; 58, 9, 21; 59, 11, 13; 65, 20, 26.

St. Gregory uses the condition expressed by a present optative in the protasis and the future indicative in the apodosis 78 times in the critical text. The particle ἄν is found once with the future indicative in an apodosis. This occurs in a critical text, the *Oratio Catechetica*. If it is authentic it is very eccentric, there being only one other instance in all the texts of St. Gregory, and this in Migne.

2. Text in Migne.

εἰ and pres. opt. followed by fut. ind.

In Hexaemeron, Liber, Migne, 44: 108 A, two prot.; 109 C, 109 D, 112 B, 113 D.

De Hominis Opificio, Migne, 44: 176 B, 201 B, 212 B, 236 A, two prot. (pres. aor.); 240 C.

De Vita Moysis, Migne, 44: 352 C, 409 A, 420 C.

In Cantica Canticorum, Migne, 44: 757 A, two prot., 993 C, 1065 A, 1104 A.

De Oratione Dominica, Migne, 44: 1124 A, 1172 C, three prot.

De Beatitudinibus, Migne, 44: 1217 A, two prot., 1228 C.

In Illud Tunc Ipse Filius, Migne, 44: 1312 C, 1325 D, three prot. (pres. 1, aor. 2).

Quod non Sint Tres Dii, Migne, 45: 129 D, 133 B.

Adversus Apollinarem, Migne, 45: 1133 A, 1141 A, 1176 B, 1244 C.

Adversus Apollinarem ad Theophilum, Migne, 45: 1272 C.

Adversus Macedonianos, Migne, 45: 1304 D, 1309 C, 1317 D, two prot.

De Anima et Resurrectione, Migne, 46: 20 C, 20 C, 20 C, 52 C, 72 A, 140 C, pres. aor., 145 A.

De Professione Christiana, Migne, 46: 245 B, 245 B, two prot.

De Perfecta Christiani Forma, Migne, 46: 256 B, 256 B, 257 D, 277 A, 277 B, 277 D.
De Virginitate, Migne, 46: 325 C, 329 B, 352 B, 397 C.
De Mortuis, Migne, 46: 501 C, 525 A, two prot.
In Quadraginta Martyres, Migne, 46: 772 A.
De Meletio Episcopo, Migne, 46: 856 A.
Oratio Funebris de Placilla, Migne, 46: 877 D.

εἰ μή and pres. opt. followed by fut. ind.
In Hexaemeron Liber, Migne, 44: 112 C.
In Ecclesiasten, Migne, 44: 681 B.
In Cantica Canticorum, Migne, 44: 880 C.
De Beatitudinibus, Migne, 44: 1276 C.
Adversus Apollinarem, Migne, 45: 1297 B, 1201 B.
Adversus Macedonianos, Migne, 45: 1309 B.
De Perfecta Christiani Forma, Migne, 46: 277 C.
De Virginitate, Migne, 46: 389 C.

b. The Present Optative with εἰ in the Protasis and the Present Indicative in the Apodosis.

Another mixed type of the less vivid future condition consists of a protasis in the present optative followed by an apodosis in the present indicative. It differs from the form discussed in the previous section only in the tense of the conclusion. The writer makes his future supposition in the optative mood because he views it as a mere possibility. He draws from it a positive and definite conclusion which he puts in the present indicative. The apodosis of this type often carries with it the implication of a general truth, or even expressly states an inevitable consequence, as is shown by the use of such words as ἀνάγκη, πάντως and εἰκός. Sometimes the conclusion in the present may have a future implication which, however, may be disregarded as is done by the writer when he excludes the future tense. Frequently the verb of the present indicative is not expressed.

Examples.

Εἰ δὲ πρὸς τὸ Εὐαγγέλιου βλέποις, ἀληθῶς αὕτη ἐστὶν ἡ τὸν οὐρανὸν ἡμῖν κατασκευάσασα—. In Psalmos, Migne, 44: 556 A.

ἐξωνεῖσθαι δὲ πάλιν εἰ βούλοιτο τὸν τοιοῦτον, οὐδεὶς ὁ κωλύων νόμος ἐστί. Oratio Catechetica, Srawley, 85, 13.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by pres. ind.

Oratio Catechetica, Srawley, 5, 9; 6, 6; 10, 11; 42, 2; 51, 6; two prot. pres. aor., 85, 13.

Contra Eunomium, Jaeger, vol. I, bk. I, 143, 425, 16; 164, 505, 21; ap. imp., 167, 516, 17; two prot. ap. imp., 193, 610, 18.

Bk. II, 224, 27, 9; 254, 137, 2; two prot., 256, 147, 20; 267, 188, 14; 285, 242, 23; ap. imp., 303, 311, 17; 327, 396, 16; 338, 436, 19; 363, 528, 29; 364, 532, 24; ap. imp., 371, 555, 32; 381, 591, 15, ap. imp.

Vol. II, bk. III, 23, 62, 4; 34, 100, 8; 59, 35, 6, ap. imp.; 102, 3, 12; 129, 8, 20; 139, 32, 6; 143, 43, 6; 176, 3, 18; 197, 62, 1; 232, 16, 16; ap. imp., 235, 26, 28; 278, 11, 18; 293, 49, 11, two prot.

Lib. II, P. M., 353, 139, 17; 357, 150, 18; 381, 213, 29; 372, 559 30, two prot.

Epistulae, Pasquali, 6, 17, 17; 6, 17, 17; 10, 32, 5; 20, 8, 9, two prot.; 46, 9, 8; 47, 5, 9; ἄπερ = (εἰ) ap. imp; 51, 10, 23; 53, 16, 8; 54, 23, 16, ap. imp.; 67, 4, 4; 67, 4, 4.

εἰ μή and pres. opt. followed by pres. ind.

Oratio Catechetica, Srawley, 6, 7; ap. imp., 124, 6; 159, 3.

Contra Eunomium, Jaeger, vol. I, bk. I, 153, 465, 28.

Bk. II, 345, 460, 8; 366, 536, 1; 367, 539, 10; ap. imp.

Vol. II, bk. III, 82, 108, 32; 100, 164, 13; 151, 2, 19; 231, 14, 18; 280, 17, 15.

Lib. II, P. M., 310, 38, 32; 316, 51, 7.

Epistulae, Pasquali, 13, 6, 7, ap. imp.; 53, 19, 23, ap. imp.; 59, 10, 3, three prot. (pres. 2. aor. 1).

2. Text in Migne.

εἰ and pres. opt. followed by pres. ind.

In Hexaemeron Liber, Migne, 44: 120 D.

De Hominis Opificio, Migne, 44: 168 A, two prot., 176 C, 180 C, ap. imp., 209 B, 212 A, ap. imp., 233 A, 237 A.

De Vita Moysis, Migne, 44: 368 A, 369 C, 372 B, 400 B, 404 B, ap. imp., 420 A, 420 B, ap. imp.

In Psalmos, Migne, 44: 509 C, 512 B, 548 A, 553 D, 556 A, 605 B.

εἰ and pres. opt. followed by pres. ind. (κἄν) in one prot.

In Ecclesiasten, Migne, 44: 629 D, ap. imp. three prot. (pres. 2, aor., 1).

εἰ and pres. opt. followed by pres. ind.

In Ecclesiasten, Migne, 44: 632 C, 632 C, 640 D, 652 B, 652 B, 652 D, 669 A, ap. imp., 669 D, two prot., 684 C, 712 C, 720 A, 741 C, two prot.

In Cantica Canticorum, Migne, 44: 784 B, 817 A, two prot, 913 C, two prot., 920 A, ap. imp., 921 C, three prot., 933 A, 984 A, 1004 A, ap. imp.

De Oratione Dominica, Migne, 44: 1173 C, 1185 A, 1189 B.

De Beatitudinibus, Migne, 44: 1212 C, 1236 A, 1236 B, ap. imp., 1264 A, ap. imp., 1281 B.

Quod non Sint Tres Dii, Migne, 45: 125 B.

Contra Fatum, Migne, 45: 173 A.

De Communibus Notionibus, Migne, 45: 185 B, ap. imp.

Adversus Apollinarem, Migne, 45: 1124 B, 1125 A, 1140 B.

εἰ and εἰ μή with pres. opt. followed by pres. ind.

Adversus Macedonianos, Migne, 45: 1320 C, two prot.

εἰ and pres. opt. followed by pres. ind.

Adversus Apollinarem, Migne, 45: 1232 B, 1245 A.

Adversus Macedonianos, Migne, 45: 1324 B.

De Anima et Resurrectione, Migne, 46: 33 C, ap. imp., 44 B, 69 C, ap. imp., 80 B, 92 A, 140 B.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 169 A, 169 B, 184 B, 185 A.

εἰ and εἰ μή with pres. opt. followed by pres. ind.

De Professione Christiana, Migne, 46: 244 B, two prot.

εἰ and pres. opt. followed by pres. ind.

De Perfecta Christiani Forma, Migne, 46: 256 C, 269 D, 285 A.

εἰ and ἄν with pres. opt. followed by pres. ind.

De Instituto Christiano, Migne, 46: 305 A, two prot. (one ἄν applies to 2 prot.).

εἰ and pres. opt. followed by pres. ind.

De Virginitate, Migne, 46: 328 C, 352 B, 397 C, 397 C.

εἰ and pres. opt. followed by pres. ind. with ἄν.
De Virginitate, Migne, 46: 364 C.

εἰ and pres. opt. followed by pres. ind.
De Pauperibus Amandis, I, Migne, 46: 456 B, ap. imp., 465 B, ap. imp.
De Deitate Filii et Spiritus Sancti, Migne, 46: 565 A, ap. imp.
In Christi Resurrectionem, Migne, 46: 612 A.
Oratio Funebris de Placilla, Migne, 46: 880 D, ap. imp.

εἰ μή and pres. opt. followed by pres. ind.
De Oratione Dominica, Migne, 44: 1152 C.

εἰ μή and εἰ with pres. opt. followed by pres. ind.
De Beatitudinibus, Migne, 44: 1233 D, four prot.

εἰ μή and pres. opt. followed by pres. ind.
Quod non Sint Tres Dii, Migne, 45: 132 B.
Adversus Apollinarem, Migne, 45: 1145 C.
De Anima et Resurrectione, Migne, 46: 61 C, two prot., ap. imp.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 188 C, ap. imp.
De Virginitate, Migne, 46: 333 A, 337 A, 389 A, two prot (one with εἰ), ap. imp.
De Baptismo, Migne, 46: 428 D.
De Mortuis, Migne, 46: 529 C.

St. Gregory uses the condition consisting of a protasis with the present optative and the apodosis in the present indicative 97 times. In these conditions the present optative occurs 112 times and the aorist once. One of the aorists is in a protasis with κἄν. ἄν with an apodosis occurs once. It is to be remembered that these peculiarities are found in the unrevised text of Migne. Otherwise St. Gregory's use of this condition conforms with the classical models.

c. The Aorist Optative with εἰ in the Protasis and the Present Indicative in the Apodosis.

The conditions treated here differ from the conditions studied in the previous section only in the tense of the optative in the protasis. The choice of the aorist optative is determined by the rule for the use of the tenses in this mood. This is a classical construction.

Examples.

δυνατόν ἐστι δι' ἀκολούθου στοχασμόν τινα τῆς ἐπιθυμίας αὐτοῦ λαβεῖν, εἰ τὰ πρόδηλα γένοιτο ἡμῖν τῶν ζητουμένων τεκμήρια. Oratio Catechetica, Srawley, 86, 2.

εἰ δέ τινος λάβοιτο διαπνοῆς, φλόγα τὸν καπνὸν ἀπεργάζεται. De Hominis Opificio, Migne, 44: 169 C.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by pres. ind.

Oratio Catechetica, Srawley, 5, 4, two prot. (aor. pres.); 8, 10, ap. imp.; 41, 1, ap. imp.; 86, 2; 92, 5; 110, 4; 132, 1; 151, 9.

Contra Eunomium, Jaeger, vol. I, bk. I, 104, 284, 19; 105, 288, 23, ap. imp.; 120, 335, 15, ap. imp; 133, 387, 27; 168, 517, 7; 174, 540, 25; 178, 556, 29; 194, 611, 5, ap. imp.

Bk. II, 219, 9, 6; 296, 284, 24; 311, 339, 12, two prot. (aor. pres.); 337, 433, 20, ap. imp.; 371, 552, 7, ap. imp.; 387, 613, 25.

εἰ and *ἄν* with aor. opt. followed by pres. ind.

Contra Eunomium, Jaeger, vol. I, bk. II, 271, 203, 30, ap. imp. Vol. II, bk. III, 7, 19, 25; 69, 69, 30.

εἰ and aor. opt. followed by pres. ind.

Contra Eunomium, Jaeger, vol. II, bk. III, 10, 26, 15; 94, 146, 11; 156, 15, 11; 245, 51, 7.

Lib. II, P. M., 311, 40, 19, ap. imp.; 340, 110, 8.

Epistulae, Pasquali, 41, 3, 13; 45, 6, 21, ap. imp.

εἰ μή and aor. opt. followed by pres. ind.

Oratio Catechetica, Srawley, 137, 8.

Contra Eunomium, Jaeger, vol. II, bk. III, 154, 10, 20.

2. Text in Migne.

εἰ and aor. opt. followed by pres. ind.

In Hexaemeron Liber, Migne, 44: 93 B, two prot., 108 C, 116 A.

De Hominis Opificio, Migne, 44: 169 C, 169 D, 176 D, 177 D, 180 B, 180 D, ap. imp., 193 B, 193 B, 201 B, 244 D, 249 A, 252 D, 253 A, ap. pr. part.

De Vita Moysis, Migne, 44: 329 B, 336 D, 344 A, 348 D, 352 D, 353 D, two prot., 365 B, two prot., 369 C, ap. imp., 400 D, 404 B, ap. imp., 405 D, 409 D.

In Psalmos, Migne, 44: 461 D, 465 D, 492 C, 509 C, 536 A, 545 B, 549 B.

In Ecclesiasten, Migne, 44: 648 B, 665 C, three prot. ap. imp., 676 B, 700 A, two prot., 700 B, 740 A, ap. imp., 745 A.

In Cantica Canticorum, Migne, 44: 757 D, 761 B, ap. imp., 773 B, 789 A, 816 A, 816 D, three prot. (aor., 1: pres., 2), 824 D, 884 A, 945 B.

De Beatitudinibus, Migne, 44: 1233 D, 1237 C, 1257 C, ap. imp., 1260 D, ap. imp., 1265 A, 1281 D, 1286 B, 1288 A.

De Pythonissa, Migne, 45: 109 B.

Contra Fatum, Migne, 45: 153 A, 157 B, 161 D.

De Communibus Notionibus, Migne, 45: 177 C.

Adversus Apollinarem, Migne, 45: 1145 A, 1184 A, 1240 C., ap. imp.

Adversus Macedonianos, Migne, 45: 1305 B.

De Anima et Resurrectione, Migne, 46: 33 B, 48 B, 61 B., two prot. (aor. pres.), 73 B, two prot., 77 A, 77 C, 80 A, ap. imp., 88 B, 92 B, 100 A, 109 C, ap. imp., 125 A, ap. imp.

De Professione Christiana, Migne, 46: 237 A, two prot., 241 C.

De Perfecta Christiani Forma, Migne, 46: 284 C, two prot.

De Instituto Christiano, Migne, 46: 301 A.

De Virginitate, Migne, 46: 381 D, 384 C, 388 C, ap. imp., 396 C.

De Mortuis, Migne, 46: 500 B, 501 D, 520 B, 525 D.

In Suam Ordinationem, Migne, 46: 552 D.

De Deitate Filii et Spiritus Sancti, Migne, 46: 557 B.

De Sancto Theodoro Martyre, Migne, 46: 740 A.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 896 A.

De Vita Sanctae Macrinae, Migne, 46: 989 B.

εἰ μή and aor. opt. followed by pres. ind.

De Hominis Opificio, Migne, 44: 168 A.

De Vita Moysis, Migne, 44: 341 B.

In Psalmos, Migne, 44: 553 C.

In Ecclesiasten, Migne, 44: 640 D, 672 A, 676 C, 681 C, ap. imp.

In Cantica Canticorum, Migne, 44: 988 A, 996 D, 1021 A, 1056 A.

De Oratione Dominica, Migne, 44: 1124 A, ap. imp., 1133 A, 1133 C, two prot., 1165 A, ap. imp., 1177 B.
De Beatitudinibus, Migne, 44: 1213 C, 1217 B, 1220 D, 1224 B, 1233 D.
In Illud Tunc Ipse Filius, Migne, 44: 1321 A.
Adversus Macedonianos, Migne, 45: 1325 A.
De Anima et Resurrectione, Migne, 46: 32 A, 65 B.

εἰ μή and εἰ with aor. opt. followed by pres. ind.
De Professione Christiana, Migne, 46: 249 A, two prot. (aor. pres.).
De Virginitate, Migne, 46: 324 A, 380 A, 381 D, 397 B.
Contra Usurarios, Migne, 46: 433 A.
In Christi Resurrectionem, Migne, 46: 692 D.

d. The Aorist Optative with εἰ in the Protasis and the Future Indicative in the Apodosis.

Examples.

τί πλέον γενήσεται τοῖς ἀκούουσιν, εἰ τὸν γρῖφον καὶ τὸ αἴνιγμα τῆς ἐπιγραφῆς διαλύσαιμι, . . . Contra Eunomium, Jaeger, vol. I, bk. I, 27, 24, 18.

Εἰ δὲ ἔξω ἑαυτοῦ γένοιτο, ἐκτὸς καὶ τοῦ εἶναι γενήσεται. In Ecclesiasten, Migne, 44: 729 B.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by fut. ind.
Oratio Catechetica, Srawley, 4, 14; 36, 17; 100, 2, two prot., 128, 12.
Contra Eunomium, Jaeger, vol. I, bk. I, 27, 24, 18; 74, 176, 12; 99, 269, 23; 104, 285, 25; 132, 382, 18; 134, 392, 26; 147, 442, 23; 164, 504, 11; 165, 510, 28; 180, 561, 11; 203, 647, 15; 209, 670, 17;, two prot.
Bk. II, 237, 75, 30; 281, 233, 8; 311, 341, 25; 321, 375, 21; 354, 495, 18, two prot. (aor. pres.); 359, 511, 13; 364, 531, 20, two prot. (aor. pres.); 366, 538, 20.
Vol. II, bk. III, 3, 5, 13; 79, 96, 6; 81, 104, 24; 102, 3, 14; 105, 11, 3; 122, 61, 29; 147, 55, 28; 199, 68, 15; 199, 69, 22;

200, 70, 2; 200, 71, 6; 201, 75, 11; 213, 29, 27; 234, 22, 22; 237, 30, 21; 264, 39, 7; 294, 53, 27.

Epistulae, Pasquali, 66, 20, 3.

εἰ μή and aor. opt. followed by fut. ind.

Oratio Catechetica, Srawley, 21, 2.

εἰ and εἰ μή with aor. opt. followed by fut. ind.

Oratio Catechetica, Srawley, 160, 15, three prot. (aor. 2, pres. 1).

εἰ μή and aor. opt. followed by fut. ind.

Contra Eunomium, Jaeger, vol. I, bk. I, 125, 354, 22; 132, 384, 31, two prot.

Bk. II, 301, 300, 9.

2. Text in Migne.

εἰ and aor. opt. followed by fut. ind.

In Hexaemeron Liber, Migne, 44: 96 B, 120 C, 124 C.

De Hominis Opificio, Migne, 44: 176 B, 212 D, 213 A, 232 A.

De Vita Moysis, Migne, 44: 360 D, 400 B, 424 C.

In Psalmos, Migne, 44: 565 D.

In Ecclesiasten, Migne, 44: 628 D, 629 B, two prot., 700 B, two prot., 705 D, 725 B, two prot., 729 B.

In Cantica Canticorum, Migne, 44: 760 A, 764 C, 857 A, 876 D, 884 A, 896 B, 952 D, 980 B, two prot., 989 C, 1116 C, two prot.

De Oratione Dominica, Migne, 44: 1145 B, 1172 B.

De Beatitudinibus, Migne, 44: 1196 A, 1196 B, two prot. (aor. pres.), 1209 A, two prot., 1233 B, 1252 C, 1260 B, 1273 A.

In Illud Tunc Ipse Filius, Migne, 44: 1313 C.

Quod non Sint Tres Dii, Migne, 45: 117 B, 117 B.

Adversus Apollinarem, Migne, 45: 1177 C, 1244 C, 1257 B, two prot.

Adversus Macedonianos, Migne, 45: 1305 A, 1305 C.

De Anima et Resurrectione, Migne, 46: 45 B, two prot., 65 C, three prot., 76 A, 89 B, 89 B, 89 C, 89 C, 89 C, 96 C, 104 C, 117 B, two prot., 148 B.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 161 A, 165 A, 180 C.

De Professione Christiana, Migne, 46: 244 C.

De Perfecta Christiani Forma, Migne, 46: 256 A, 280 D, 281 B.

De Instituto Christiano, Migne, 46: 288 A.

De Virginitate, Migne, 46: 345 B, 356 C, 368 A, 368 A, 372 A, 389 C.
De Mortuis, Migne, 46: 525 A.
In Christi Resurrectionem, Migne, 46: 677 C, two prot.
In Quadraginta Martyres, Migne, 46: 756 D.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 896 A, 896 A.

εἰ μή and aor. opt. followed by fut. ind.

De Hominis Opificio, Migne, 44: 125 D, double protasis.
In Ecclesiasten, Migne, 44: 724 A.
In Cantica Canticorum, Migne, 44: 761 B, 897 D, two prot.
De Oratione Dominica, Migne, 44: 1140 A.
De Anima et Resurrectione, Migne, 46: 20 A, 76 C, two prot. double apod., fut. ind. and pres. opt. with ἄν.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 172 B.
De Virginitate, Migne, 46: 392 D.

Of the 83 instances here only one is eccentric—a double apodosis consisting of the present optative with ἄν and a future indicative. Even this instance illustrates his versatility rather than a departure from classical usage.

e. The Present Optative with εἰ in the Protasis and Perfect Indicative in the Apodosis.

The less vivid future type is further modified by the form consisting of a protasis with the present optative and an apodosis in the perfect indicative. This combination, though rare, is really a classical construction. The perfect tense denotes a completed action, the effects of which still continue in the present.[6] By choosing this tense for his conclusion the writer wishes to convey the notion that in the event of his supposition being realized, the consequence is already prepared.

Examples.

εἰ δὲ ἀθεράπευτος μένοι, ἐν τῷ μετὰ ταῦτα βίῳ τεταμίευται ἡ θεραπεία. Oratio Catechetica, Srawley, 46, 12.

[6] Kühner-Gerth, I, 146; Smyth, sect. 1945.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by perf. ind.

Oratio Catechetica, Srawley, 46, 12.

Epistulae, Pasquali, 10, 31, 1.

This condition occurs twice in the critical text. In these conditions there are two present optatives.

2. Text in Migne.

εἰ and pres. opt. followed by perf. ind.

De Vita Moysis, Migne, 44: 360 B.

In Ecclesiasten, Migne, 44: 700 B.

De Beatitudinibus, Migne, 44: 1288 D.

Adversus Apollinarem, Migne, 45: 1249 A.

St. Gregory uses this condition four times in the unrevised text. The present optative occurs four times. His use of this type is classical.

f. The Present Optative with εἰ in the Protasis and the Imperfect Indicative in the Apodosis.

The condition consisting of a protasis with the present optative and an apodosis in the imperfect indicative is unusual, but not unclassical. It is not question here of the unreal indicative with ἄν, a very rare construction, but of the imperfect in the apodosis of the logical type.

St. Gregory uses this type of condition only twice, with the purpose of laying stress upon the duration of the verb in the apodosis.

Examples.

(χάριν γὰρ εἶχεν, εἰ ὀπωσοῦν τὸ νήπιον σώζοιτο.) De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 925 B.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by the imperf. ind.

Contra Eunomium, Jaeger, vol. I, bk. II, 332, 416, 27, ap. imp. (ἔδει).

2. Text in Migne.

εἰ and pres. opt. followed by imperf. ind.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 925 B.

g. The Aorist Optative with εἰ in the Protasis and the Perfect Indicative in the Apodosis.

Example.

εἰ τῶν κατὰ πόλεμον κακῶν χωρισθείης, δύο σοι κεχάρισται δωρεάς. De Beatitudinibus, Migne, 44: 1281 D.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by perf. ind.

Oratio Catechetica, Srawley, 113, 17; 160, 13.

2. Text in Migne.

εἰ and aor. opt. followed by perf. ind.

De Beatitudinibus, Migne, 44: 1281 D.

De Anima et Resurrectione, Migne, 46: 101 B.

h. εἰ and the Aorist Optative in the Protasis with the Imperfect Indicative in the Apodosis.

1.

To state a condition that was constantly true in the past it was the classical usage to employ a protasis in the Optative and an apodosis in the Imperfect Indicative.

St. Gregory has used this form once.

Example.

ὅπερ εἰ ἐν γυναικείοις γένοιτο σπλάγχνοις ἐξωδηκέναι τὴν γαστέρα ἐποίει, . . . Contra Fatum, Migne, 45: 173 B.

2.

Another kind of condition in the same form is found twice in the writings of Saint Gregory,—a simple condition depending upon the conjunction ἐπειδή in both cases. We have already met this same type with the Present Optative in the protasis. It is unusual but classical.

Examples.

Ἐπειδὴ γὰρ ἐφύει ποτέ τι κατὰ τὸ μέρος τοῦτο πάθος ἀνιαρόν, καὶ κίνδυνος ἦν ἀνατμηθήναι τὸν ὄγκον, ἢ πάντη καὶ πάντως εἰς ἀνήκεστον προελθεῖν τὸ κακόν, εἰ τοῖς κατὰ τὴν καρδίαν τόποις πελάσειεν· ἐδέετο μὲν. . . . De Vita Sanctae Macrinae, Migne, 46: 992 A.

εἰ and aor. opt. with imperf. ind.

De Vita Sanctae Macrinae, Migne, 46: 961 A, 992 A.

i. εἰ and Aorist Optative in the Protasis and the Pluperfect Indicative in the Apodosis.

A single example of this condition is found. It also is like the preceding conditions unusual but classical.

Example.

Ὁ δὲ πατὴρ . . . ἐκείνῳ κατεγγυᾶσθαι ἐγνώκει τὴν παῖδα, εἴπερ εἰς ἡλικίαν ἔλθοι. De Vita Sanctae Macrinae, Migne, 46: 964 B.

j. The Perfect Optative in a Mixed Protasis with εἰ and the Apodosis in the Present Indicative.

This is the only condition in which the Perfect Optative appears and, since it is in the periphrastic form, it might be counted as a present. It is given here as an illustration of the freedom of the writer to use varying forms in the same sentence.

Example. (Text of Migne only.)

Εἰ γὰρ περὶ τὰ χρήματα βλέπεις, εἰ περὶ τὴν βιωτικὴν ἀπάτην ἠσχολημένος εἴης, ἢ τὴν ἐξ ἀνθρώπων δόξαν ἀναζητοίης, εἰ τῶν ἐπιθυμίων ταῖς ἐμπαθεστέραις δουλεύοις· ἔπειτα τὴν τοιαύτην προσευχὴν διὰ στόματος λάβοις· τί οἶει ἐρεῖν τὸν εἰς τὸν βίον βλέποντα, καὶ τῆς προσευχῆς ἐπαΐοντα; . . . De Oratione Dominica, Migne, 44: 1141 D.

k. The Present Optative with εἰ in the Protasis and the Present Imperative in the Apodosis.

The typical form of the less vivid future condition can be modified by the substitution of an imperative for the optative of the apodosis. This is a classical construction.

Example.

εἰ δὲ μέλλοι τὸ πρὸς ἡμῶν ὁ τεχνίτης συντίθεσθαι, προσκείσθω, εἴπερ οἷόν

τε, φανερὸν μέτρον τοῦ ἔργου τῇ ἡμέρᾳ, . . . Epistulae, Pasquali, 79, 15, 26.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by pres. impv.

Contra Eunomium, Jaeger, vol. I, bk. II, 225, 32, 24.

Epistulae, Pasquali, 43, 4, 10; 79, 15, 26.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 68 C.

De Vita Moysis, Migne, 44: 340 B.

In Ecclesiasten, Migne, 44: 628 B.

De Beatitudinibus, Migne, 44: 1204 A, 1281 A.

De Communibus Notionibus, Migne, 45: 181 A.

l. The Present Optative with εἰ in the Protasis and the Aorist Imperative in the Apodosis.

Example.

εἰ δέ τις παραιτεῖσθαί με τὸ λοιδορεῖν δι' ἀπειρίαν τῆς τῶν ὁμοίων ἀντιδόσεως λέγοι, σκεψάσθω ἑαυτόν, . . . Contra Eunomium, Jaeger, vol. I, bk. I, 50, 91, 1.

List of Occurrences.

1. Critical Text.

εἰ and pres. opt. followed by aor. impv.

Contra Eunomium, Jaeger, vol. I, bk. I, 50, 91, 1; 53, 103, 7; 94, 251, 21; 112, 309, 17, two prot.

Vol. II, bk. III, 131, 12, 2, two prot.; 197, 62, 5.

Lib. II, P. M., 348, 128, 9.

2. Text in Migne.

De Oratione Dominica, Migne, 44: 1173 A.

De Beatitudinibus, Migne, 44: 1229 C.

m. The Aorist Optative with εἰ in the Protasis and the Aorist Imperative in the Apodosis.

This condition also is a modification of the apodosis of the less vivid future condition. The aorist imperative takes the place of an aorist optative. It is classical.

Example.

εἰ δέ τις τὴν τοῦ κυρίου φωνὴν προβάλοιτο τὴν παραγγείλασαν τοῖς μαθηταῖς μὴ χωρίζεσθαι ἀπὸ Ἱεροσολύμων, νοησάτω τὸ εἰρημένον. Epistulae, Pasquali, 17, 18, 1.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by aor. impv.

Contra Eunomium, Jaeger, vol. II, Lib. II, P. M., 362, 165, 20.

Epistulae, Pasquali, 17, 18, 1; 47, 4, 4.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 68 D.

In Psalmos, Migne, 44: 561 B.

n. εἰ and the Present Optative in the Protasis and the Aorist Subjunctive in the Apodosis.

This form of condition is considered very rare in classical Greek. Instead of the typical optative in the apodosis which is expected after an optative in the protasis, the writer uses the subjunctive of the hortatory form.

Saint Gregory uses this form of condition twice. In a third instance he has as apodosis a question with ἄν and the aorist subjunctive which is decidedly not classical. It occurs in the *De Anima et Resurrectione,* Migne, 46, 69 C.

Example.

Εἰ τοίνυν μέλλοιμεν προσάγειν τῷ θεῷ τὴν ὑπὲρ τοῦ ἐλέους καὶ τῆς συγγνώμης παράκλησιν, παρασκευάσωμεν τῷ συνειδότι τὴν παρρησίαν, . . . De Oratione Dominica, Migne, 44: 1192 A.

De Oratione Dominica, Migne, 44: 1192 A.

De Deitate Filii et Spiritus Sancti, Migne, 46: 556 B.

De Anima et Resurrectione, Migne, 46: 69 C, apod, *τί ἄν τις εἴπῃ.*

o. The Aorist Optative with εἰ in the Protasis and the Aorist Subjunctive in the Apodosis.

This condition, though rare, is classical.

St. Gregory uses this type three times in conformity with classical usage.

Example.

μικρὸν ἔτι τῷ λόγῳ προσδιατρίψωμεν, εἴ πως δυνηθείημεν τῆς πονηρᾶς αὐτῶν ταύτης κηλῖδος τὰς ψυχὰς ἀπορρύψαι. Contra Eunomium, Jaeger, vol. II, bk. III, 212, 24, 13.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. followed by aor. subj.

Contra Eunomium, Jaeger, vol. II, bk. III, 212, 24, 12.

2. Text in Migne.

In Ecclesiasten, Migne, 44: 663 B, three prot.

Be Beatitudinibus, Migne, 44: 1221 A, three prot.

p. The Aorist Optative with εἰ in the Protasis and the Present Subjunctive in the Apodosis.

Like the previous condition this form is rare but classical. St. Gregory uses it once in a passage too long to quote. It occurs in the text of Migne.

De Hominis Opificio, Migne, 44: 176 D.

q. The Independent or Parenthetic use of the Optative in a Protasis with the Apodosis omitted.

At times the speaker may use a protasis without adding the conclusion to complete the conditional construction. It is often easy to supply the missing apodosis from the context. Two varieties are found: (1) When the thought expressed by a second protasis coming at the end of a sentence is not intimately connected with an otherwise complete condition, the second protasis may be considered as independent. It is like an afterthought that may be omitted without changing the sense of the sentence. (2) The most obvious form of the independent protasis is a parenthesis in the midst of a sentence from which it may be detached without disturbing the rest of the construction. This independent or parenthetical protasis is found in classical writers. It is another instance of the freedom the speaker enjoys in handling the standard forms of expression to his own satisfaction.

St. Gregory has used this construction occasionally with either the present or the aorist optative.

A. *Parenthetic Use of the Present Optative.*

Example.

πρὸς ὃν ἔστιν εἰπεῖν ὅτι οὐρανῷ μὲν τὸ ἀντικείμενον ἔστιν οὐδέν, εἰ μὴ ἄρα τῷ εἶναι αὐτὸν τὸ μὴ εἶναί τις λέγοι ἀντίθετον. Contra Eunomium, Jaeger, vol. II, bk. III, 224, 60, 7.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 14, 6; 136, 4.
Contra Eunomium, Jaeger, vol. I, bk. I, 186, 585, 20.
Vol. II, bk. III, 83, 110, 18; 160, 27, 8; 215, 34, 24.
Epistulae, Pasquali, 43, 4, 19.

εἰ μή and pres. opt. parenth.

Contra Eunomium, Jaeger, vol. II, bk. III, 160, 28, 26; 200, 72, 18; 224, 60, 7.

2. Text in Migne.

εἰ and pres. opt. parenth.

De Vita Moysis, Migne, 44: 384 A.
In Ecclesiasten, Migne, 44: 649 D.
In Cantica Canticorum, Migne, 44: 912 A.
Quod non Sint Tres Dii, Migne, 45: 117 A, 121 B.
Adversus Apollinarem, Migne, 45: 1229 C.
In Christi Resurrectionem, Migne, 46: 673 A.

B. *Parenthetic Use of the Aorist Optative.*

Example.

λέγομεν γὰρ εἶναι τὸ θεῖον ἄφθαρτον, εἰ οὕτω τύχοι, ἢ δυνατόν, ἢ ὅσα ἄλλα συνηθές ἐστι λέγειν. Quod non Sint Tres Dii, Migne, 45: 121 B.

List of Occurrences.

1. Critical Text.

εἰ and aor. opt. parenth.

Contra Eunomium, Jaeger, vol. I, bk. II, 273, 207, 5.

2. Text in Migne.

In Psalmos, Migne, 44: 512 C.
In Ecclesiasten, Migne, 44: 645 C, 752 C.
Quod non Sint Tres Dii, Migne, 45: 116 A.
De Virginitate, Migne, 46: 369 D, 392 A.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 893 B, 948 A.

εἰ μή and aor. opt. parenth.

De Virginitate, Migne, 46: 368 B.

ἄν and aor. opt. parenth.

In Cantica Canticorum, Migne, 44: 1017 B.
De Anima et Resurrectione, Migne, 46: 117 B.
De Sancto Theodoro Martyre, Migne, 46: 740 A.

κἄν and aor. opt. parenth.

In Quadraginta Martyres, Migne, 46: 765 D.

In these thirteen occurrences, ἄν is found twice introducing a protasis and κἄν once.

C. *Various Modifications of the Logical Type Employing the Optative.*

a. The Present Indicative with εἰ in the Protasis and the Present Optative with ἄν in the Apodosis.

The type of condition discussed in this section is classical. It consists in a modification of the form of condition called logical which has the indicative in both clauses. In order to throw an air of uncertainty or of doubt around the conclusion that he draws from his assumption of reality in the protasis, the writer uses a tense of the optative as the apodosis. Or, again, instead of making use of the definite and positive indicative in the conclusion he is satisfied with the more modest assertion conveyed by the optative.

St. Gregory has made frequent use of this type.

Example.

εἰ γὰρ ὁ χωρισμὸς τῶν συνημμένων πάθος ἐστί, καὶ ἡ συνάφεια τῶν διεστώτων πάθος ἂν εἴη. Oratio Catechetica, Srawley, 69, 18.

List of Occurrences.

1. Critical Text.

εἰ and pres. ind. followed by pres. opt. with ἄν:

Oratio Catechetica, Srawley, 11, 14; 38, 4; 38, 8; 69, 18; 70, 6; 117, 10; 125, 13.

Contra Eunomium, Jaeger, vol. I, bk. I, 16, 43, 3; 168, 519, 23.

Bk. II, 281, 234, 23; 303, 312, 29; 347, 468, 11; 348, 474, 28; 378, 581, 23; 384, 601, 23.

Vol. II, bk. III, 38, 112, 7; 41, 122, 11 (ὅπου = εἰ); 52, 12, 1; 87, 122, 3; 130, 12, 26; 166, 43, 5; 184, 24, 16; 251, 4, 20; 251, 4, 23; 265, 43, 23.

Lib. II, P. M., 307, 30, 11.

Encomium on St. Basil, Stein, 56, 26, 6.

εἰ μή and pres. ind. followed by pres. opt, with ἄν.

Contra Eunomium, Jaeger, vol. II, Lib. II, P. M., 304, 21, 19.

2. Text in Migne.

εἰ and pres. ind. followed by pres. opt. with ἄν:

In Hexaemeron Liber, Migne, 44: 81 B, 112 D (ὅπερ = εἰ).

De Hominis Opificio, Migne, 44: 204 C, 213 D.

De Vita Moysis, Migne, 44: 344 D, 352 B, 356 A.

In Psalmos, Migne, 44: 564 A.

In Ecclesiasten, Migne, 44: 753 B.

In Cantica Canticorum, Migne, 44: 1029 D, 1064 C.

De Beatitudinibus, Migne, 44: 1249 B.

In Illud Tunc Ipse Filius, Migne, 44: 1309 A.

Quod non Sint Tres Dii, Migne, 45: 129 B.

Adversus Apollinarem, Migne, 45: 1129 A, no ἄν, 1129 B, 1164 B, 1189 A, 1204 B, 1261 A, two prot. (ind. opt.).

De Perfecta Christiani Forma, Migne, 46: 284 B.

De Virginitate, Migne, 46: 337 D (double apod. pres. opt. fut. ind.), 392 C.

De Pauperibus Amandis, II, Migne, 46: 484 A.

De Mortuis, Migne, 46: 501 C.

De Quadraginta Martyres, Migne, 46: 752 A.

In Funere Pulcheriae Oratio, Migne, 46: 877 A.

εἰ μή and pres. ind. followed by pres. opt. with ἄν:

In Ecclesiasten, Migne, 44: 620 B.

εἰ and pres. ind. followed by pres. opt. without ἄν:

In Ecclesiasten, Migne, 44: 624 B.

De Anima et Resurrectione, Migne, 46: 36 A.

In the 30 conditions of this type found in the text of Migne there are three cases of the omission of ἄν with the optative.

b. The Present Indicative with εἰ in the Protasis and the Aorist Optative with ἄν in the Apodosis.

Example.

εἰ γὰρ ἓν μέν ἐστι τὸ σωτήριον ἔνδυμα, τοῦτο δέ ἐστιν ὁ Χριστός, οὐκ ἂν ἄλλον τις εἴποι παρὰ τὸν Χριστὸν εἶναι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα, . . . Contra Eunomium, Jaeger, vol. II, bk. III, 19, 52, 8.

List of Occurrences.

1. Critical Text.

εἰ and pres. ind. followed by aor. opt. with ἄν:

Oratio Catechetica, Srawley, 69, 7.

Contra Eunomium, Jaeger, vol. I, bk. I, 52, 100, 20; 97, 259, 4; 144, 428, 14; 210, 672, 14.

Bk. II, 228, 45, 29; 250, 123, 28; 356, 503, 21.

Vol. II, bk. III, 19, 52, 8; 32, 94, 19; 35, 104, 11; 181, 15, 2; 219, 46, 16; 244, 50, 24; 287, 35, 19.

Epistulae, Pasquali, 14, 9, 3.

εἰ and pres. ind. followed by aor. opt. without ἄν:

Contra Eunomium, Jaeger, vol. I, bk. I, 47, 82, 10.

Of the 17 conditions of this type found in critical texts, one apodosis is not accompanied by ἄν.

2. Text in Migne.

εἰ and pres. ind. followed by aor. opt. with ἄν:

De Hominis Opificio, Migne, 44: 236 D.

De Vita Moysis, Migne, 44: 360 A.

In Ecclesiasten, Migne, 44: 632 B, 713 C.

De Oratione Dominica, Migne, 44: 1129 C.

De Beatitudinibus, Migne, 44: 1224 C.

Quod non Sint Tres Dii, Migne, 45: 124 A.
Adversus Apollinarem, Migne, 45: 1125 A, three prot. (ind. 1, pres. opt. 2), 1249 D, 1261 A.
Adversus Apollinarem ad Theophilum, Migne, 45: 1277 B.
De Anima et Resurrectione, Migne, 46: 64 B.
De Professione Christiana, Migne, 46: 244 A.
De Virginitate, Migne, 46: 376 C.
In Sanctum Stephanum, Migne, 46: 720 A.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 921 C.

εἰ μή and pres. ind. followed by aor. opt. with ἄν:

Quod non Sint Tres Dii, Migne, 45: 120 C.

εἰ and pres. ind. followed by aor. opt. without ἄν:

De Vita Moysis, Migne, 44: 349 B.

Of the 18 conditions found in the text of Migne of this type, one apodosis is not accompanied by ἄν.

c. The Perfect Indicative with εἰ in the Protasis and the Present Optative with ἄν in the Apodosis.

This form of condition consisting of an apodosis in the present optative instead of the indicative is also a legitimate classical construction.

Example.

εἰ δὴ νενόηται τὸ ὑπόδειγμα, καιρὸς ἂν εἴη μεταβιβάσαι τὸν λόγον ἐπὶ τὸ πρᾶγμα οὗ τὸ ὑπόδειγμα. Contra Eunomium, Jaeger, vol. I, bk. II, 269, 194, 6.

List of Occurrences.

1. Critical Text.

εἰ and perf. ind. followed by pres. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. I, 121, 339, 24.
Bk. II, 269, 194, 6.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 116 A.
De Hominis Opificio, Migne, 44: 224 A.
De Vita Moysis, Migne, 44: 352 D.
In Ecclesiasten, Migne, 44: 621 A, 745 C, 748 A.

In Cantica Canticorum, Migne, 44: 757 A.
De Oratione Dominica, Migne, 44: 1145 D, 1153 B, 1168 B.
De Beatitudinibus, Migne, 44: 1212 B, 1221 D.
De Anima et Resurrectione, Migne, 46: 41 B.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 185 A.
De Perfecta Christiani Forma, Migne, 46: 277 A.

εἰ μή and perf. ind. followed by pres. opt. with ἄν:
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 169 C.

d. The Perfect Indicative with εἰ in the Protasis and the Aorist Optative with ἄν in the Apodosis.

St. Gregory uses it twice.

Example.

οὐδεὶς τῶν νοῦν ἐχόντων, πρὸς αὐτὸν ἐροῦμεν ἡμεῖς, τὸ τοιοῦτον ἂν εἴποι, πλὴν εἰ μή τινες καθόλου τῆς ἐλπίδος τῶν Χριστιανῶν ἠλλοτρίωνται. Contra Eunomium, Jaeger, vol. II, bk. III, 140, 36, 19.

List of Occurrences.

1. Critical Text.

εἰ μή and perf. ind. followed by aor. opt. with ἄν:
Contra Eunomium, Jaeger, vol. II, bk. III, 140, 36, 19.

2. Text in Migne.

De Virginitate, Migne, 46: 336 A.

e. The Aorist Indicative with εἰ in the Protasis and the Present Optative with ἄν in the Apodosis.

This type of condition is also a modification of the logical condition. The writer prefers to express his conclusion in the present optative. It is classical.

Example.

Εἰ οὖν ἐπείνασεν ὁ Ἰησοῦς, μακαριστὸν ἂν εἴη τὸ πεινᾶν, ὅταν κατὰ μίμησιν ἐκείνου ἐνεργῆται καὶ ἐν ἡμῖν. De Beatitudinibus, Migne, 44: 1240 C.

List of Occurrences.

1. Critical Text.

εἰ and aor. ind. followed by pres. opt. with ἄν:
Contra Eunomium, Jaeger, vol. I, bk. II, 332, 416, 26.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 109 B.
In Cantica Canticorum, Migne, 44: 921 B.
De Beatitudinibus, Migne, 44: 1240 C.
Adversus Apollinarem, Migne, 45: 1221 A.

f. The Aorist Indicative with εἰ in the Protasis and the Aorist Optative with ἄν in the Apodosis.

This form also is a modification of the logical condition consisting of the protasis of the logical type and the apodosis of the less vivid future condition. It is classical.

Example.

Εἰ τοίνυν ἐνέφηνεν ὁ λόγος δι' ἀκριβείας τὸ ἔργον, δυνατὸν ἂν γένοιτό σου τῇ ὁσιότητι κατιδούσῃ τὴν χρείαν διὰ πάντων ἡμῖν παρασχεῖν τὸ ἐπὶ τοῖς τεχνίταις ἀμέριμνον. Epistulae, Pasquali, 79, 15, 24.

List of Occurrences.

1. Critical Text.

εἰ and aor. ind. followed by aor. opt. with ἄν:
Epistulae, Pasquali, 79, 15, 24.

2. Text in Migne.

De Vita Moysis, Migne, 44: 417 A.
De Beatitudinibus, Migne, 44: 1252 C.
Contra Fatum, Migne, 45: 172 D.
Adversus Apollinarem, Migne, 45: 1169 C.
De Professione Christiana, Migne, 46: 240 C.

εἰ and aor. ind. followed by aor. opt. without ἄν:
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 181 C.

In the six conditions of this type found in the text of Migne, the particle ἄν is missing once.

g. The Future Indicative with εἰ in the Protasis and the Present Optative with ἄν in the Apodosis.

This form, like the other variations of the logical condition, is a classical construction.

St. Gregory has used this type twice.

Example.

Εἰ οὖν μεταλαμβάνειν φήσει τὸν ἄνθρωπον καθαρᾶς ἀρετῆς, ἐν ᾧ νοῦς οὐκ ἔστι τὸ τὴν ἀρετὴν ἑκουσίως ὑποδεχόμενον τί ἂν εἴη: Adversus Apollinarem, Migne, 45: 1217 C.

List of Occurrences.

1. Critical Text.

εἰ and fut. ind. followed by pres. opt. with ἄν:

Contra Eunomium, Jaeger: vol. I, bk. II, 378, 581, 20.

2. Text in Migne.

Adversus Apollinarem, Migne, 45: 1217 C.

h. The Future Indicative with εἰ in the Protasis and the Aorist Optative with ἄν in the Apodosis.

It is found twice in St. Gregory.

List of Occurrences.

1. Critical Text.

εἰ and fut. ind. followed by aor. opt. with ἄν:

Oratio Catechetica, Srawley, 105, 6.

2. Text in Migne.

In Quadraginta Martyres, Migne, 46: 753 D.

This type occurs once in a critical text and once in the unrevised text of Migne.

D. *Various Modifications of the More Vivid Future Type that Employ the Optative.*

a. The Present Subjunctive with ἐάν in the Protasis and the Present Optative with ἄν in the Apodosis.

This type of condition is a modification of the more vivid future condition which has the subjunctive with ἐάν in the protasis and the future indicative in the apodosis. In such conditions the writer indicates his certainty that the conclusion will be realized by using the definite form of the indicative. But if he wishes to show that the conclusion is nothing more in his mind than a future possibility, he uses the optative with ἄν. This is a legitimate classical construction. κἄν may replace ἐάν in the protasis.

St. Gregory has made use of this condition with the protasis in the present subjunctive with ἐάν and the apodosis in the present optative with ἄν.

Example.

ἀλλ' οὐκ ἂν εἰπεῖν ἔχοι, κἂν τὰ συνήθη λέγῃ, ὅτι ὁ υἱὸς πρὸς τὸν γεγεννηκότα παρήλλακται· Contra Eunomium, Jaeger, vol. II, bk. III, 93, 143, 13.

List of Occurrences.

1. Critical Text.

(ἐάν or) κἄν and pres. subj. followed by pres. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. I, 23, 10, 18.
Vol. II, bk. III, 93, 143, 13.

2. Text in Migne.

De Vita Moysis, Migne, 44: 352 A.

κἄν μή and pres. subj. followed by pres. opt. with ἄν:

De Vita Moysis, Migne, 44: 301 B.

b. The Present Subjunctive with ἐάν in the Protasis and the Aorist Optative with ἄν in the Apodosis.

Example.

τίς γὰρ ἂν ἐν χάριτος δέξαιτο μέρει τὸ κατ' ἀνάγκην συμβαῖνον, κἂν ἐπικερδὲς καὶ ὠφέλιμον ᾖ: Contra Eunomium, Jaeger, vol. II, bk. III, 290, 43, 20.

List of Occurrences.

1. Critical Text.

κἄν and pres. subj. followed by aor. opt. with ἄν:

Contra Eunomium, Jaeger, vol. I, bk. II, 307, 328, 28.
Vol. II, bk. III, 49, 2, 1; 290, 43, 20.
Epistulae, Pasquali, 55, 27, 2.

2. Text in Migne.

De Vita Moysis, Migne, 44: 360 A, 425 A.
Quod non Sint Tres Dii, Migne, 45: 120 B.
In Quadraginta Martyres, Migne, 46: 788 A.

ἐάν and pres. subj. followed by aor. opt. with ἄν:

De Perfecta Christiani Forma, Migne, 46: 269 B.

c. The Aorist Subjunctive with ἐάν in the Protasis and the Present Optative with ἄν in the Apodosis.

St. Gregory uses this form once, in a critical text.

Example.

ἐὰν ἀφέλῃς τοῦ βίου τὰς θεόθεν γινομένας εὐεργεσίας, ἐκ ποίων ἐπιγνήσῃ τὸ θεῖον οὐκ ἂν εἰπεῖν ἔχοις. Oratio Catechetica, Srawley, 63, 5.

d. The Aorist Subjunctive with ἐάν in the Protasis and the Aorist Optative with ἄν in the Apodosis.

Example.

ἴδοι γὰρ ἂν ὁ ἀγχίνους ἐκ τῶν ἀκολούθου τὸ ἄτοπον, κἂν μὴ λέξει τὴν ἀσχημοσύνην παραδηλώσωμεν.

Adversus Apollinarem, Migne, 45: 1148 D.

List of Occurrences.

1. Text in Migne.

κἄν and aor. subj. followed by aor. opt. with ἄν:

De Vita Moysis, Migne, 44: 384 C.
De Perfecta Christiani Forma, Migne, 46: 256 D.

κἄν μή and aor. subj. followed by aor. opt. with ἄν:

Adversus Apollinarem, Migne, 45: 1148 D.

κἄν and aor. subj. followed by aor. opt. without ἄν:

De Vita Moysis, Migne, 44: 345 A.

Contra Fatum, Migne, 45: 165 B.

In the five conditions of this type found in the text of Migne, ἄν in the apodosis is omitted twice.

E. *Non-classical Uses of the Optative in Conditions.*

a. The Present or Aorist Subjunctive with εἰ in the Protasis and the Present or Aorist Optative with ἄν in the Apodosis.

The use of εἰ with the subjunctive in classical prose is very rare and doubtful.[9] In this type the writer would be making a supposition which he considers as certain of realization, hence the subjunctive in the protasis. His conclusion would be softened by the use of the optative.

This doubtful form of condition appears four times in the works of St. Gregory, all in the unrevised text of Migne. For one of the four, *De Anima et Resurrectione,* Migne, 46: 80 C, a variant reads the aorist optative instead of the aorist subjunctive. Possibly in a future critical edition these four forms will be changed into optatives. Such a form found in the Migne text of the Contra Eunomium, 45: 792 D, has disappeared in the critical edition by Jaeger where it appears as an optative. Jaeger, vol. II, bk. III, 197, 62, 1. Given the unsatisfactory state of the unrevised text of Migne, it is permissible to challenge the authenticity of these four subjunctives with εἰ.

List of Occurrences.

1. Text in Migne.

εἰ μή and pres. subj. followed by pres. opt. with ἄν:

De Hominis Opificio, Migne, 44: 184 C.

εἰ μή and aor. subj. followed by aor. opt. with ἄν:

In Psalmos, Migne, 44: 497 C.

εἰ and aor. subj. followed by aor. opt. with ἄν:

In Cantica Canticorum, Migne, 44: 1009 A.

[9] Kühner-Gerth, II, 474, Anm. 1.

εἰ μή and aor. subj. followed by pres. opt. with ἄν:
De Anima et Resurrectione, Migne, 46: 80 C.

b. The Present Optative with εἰ in the Protasis and the Aorist Indicative in the Apodosis.

The condition having the protasis in the optative and the apodosis in the aorist indicative is not a normal type in classical prose.[10]

[10] Kühner-Gerth, II, 479 c; Smyth, sect. 2365.

This rare construction is found twice in the unrevised text of Migne.

2. Text in Migne.

εἰ and pres. opt. followed by aor. ind. with ἄν:
De Hominis Opificio, Migne, 44: 140 C.

εἰ and pres. opt. followed by aor. ind. without ἄν:
Quod non Sint Tres Dii, Migne, 45: 124 C.

Of the two instances here, ἄν is missing from the apodosis once.

c. The Aorist Subjunctive with εἰ in the Protasis and the Future Optative without ἄν in the Apodosis.

This condition is not classical. It is defective in both protasis and apodosis.

A single example of this condition is found in the unrevised text of Migne.

In Baptismum Christi, Migne, 46: 596 A.

d. εἰ and the Future Optative in the Protasis with the Present Indicative or the Future Indicative in the Apodosis.

There are just two examples of conditions in this form. Both of these instances are found in the unrevised part of Migne's edition of the writings of St. Gregory. The Future Optative is never used by classical writers except in Indirect Discourse to represent a Future Indicative of the Direct Discourse. The change of a letter in each of these two optatives would give us a legitimate form of condition in the Aorist Optative.

Examples.

Οὕπερ εἴ τις καθάψοιτο στερρῷ λογισμῷ, διαδιδράσκει τὴν λαβὴν ἡ ματαία σπουδή, . . . In Psalmos, Migne, 44: 461 D.

Εἰ δέ ποτε κινούμενον παύσοιτο, καὶ τοῦ εἶναι πάντως τὴν παῦλαν ἕξει· De Hominis Opificio, Migne, 44: 165 A.

e. The Present or Aorist Optative with κἄν in the Protasis and the Present, Future or Aorist Indicative in the Apodosis.

In classical Greek prose κἄν is not used with the optative mood. It is regularly found with the subjunctive being equal to καὶ ἐάν or καὶ ἄν.

There is no instance of κἄν with the optative in any critical text of St. Gregory. In the unrevised text of Migne there are eight passages where this unclassical use is found.

List of Occurrences.

1. Text in Migne.

κἄν and pres. opt. followed by pres. ind.

In Hexaemeron, Liber, Migne, 44: 92 C.

κἄν and aor. opt. followed by pres. ind.

In Ecclesiasten, Migne, 44: 653 C, 729 B.
De Deitate Filii et Spiritus Sancti, Migne, 46: 557 B.

κἄν and aor. opt. followed by aor. ind. gnom. = pres. ind.

In Ecclesiasten, Migne, 44: 672 A.

κἄν and aor. opt. followed by fut. ind.

De Anima et Resurrectione, Migne, 46: 77 C.

ἄν and aor. followed by pres. ind.

In Cantica Canticorum, Migne, 44: 833 B, 833 B.

Example.

f. ὅπερ εἰ ἐπὶ πλεῖον γίγνοιτο, καὶ ὄγκος τις ὑποστρέφεσθαι τῷ διὰ τῆς λιγνύος μελαινομένῳ τόπῳ. In Hexaemeron Liber, Migne, 44: 97 B.

Mention is made of the possibility of an apodosis appearing as an infinitive. But the examples quoted show that there is usually a governing word that explains the use of the infinitive. In this example, if the apodosis is said to be represented by ὑποστρέφεσθαι, there is no governing word present. Perhaps it has fallen out of

the text which comes from the unrevised edition of Migne. It may be that the text itself is corrupt. At any rate this form is listed for the sake of completeness in the count of the optatives.

, . . . *τὸ μὴ ἐνάρετόν τε καὶ ἔξω τοῦ ἀληθοῦς καταδέξαιτο.* De Infantibus Qui Praemature Abripiuntur, Migne, 46: 188 D.

There is apparently a considerable gap in the Greek text of Migne's edition immediately before this passage. The Latin translator evidently had the missing words to judge from his rendering of this passage. Not having the complete text we can only note the presence of this occurrence of the aorist optative.

NUMBER OF CONDITIONS IN A, B, C, D AND E.

	Critical Text	Text of Migne	Total	
		A.		
a.	24	11	35	
b.	10	28	38	
c.	8	18	26	
d.	4	11	15	
			—	114
		B.		
a.	78	66	144	
b.	67	97	164	
c.	35	129	164	
d.	47	83	130	
e.	2	4	6	
f.	1	1	2	
g.	2	2	4	
h.	0	3	3	
i.	0	1	1	
j.	0	1	1	
k.	3	6	9	
l.	7	2	9	
m.	3	2	5	
n.	0	3	3	
o.	1	2	3	
p.	0	1	1	

q.	11	20	31	
			—	680
		C.		
a.	28	30	58	
b.	17	18	35	
c.	2	16	18	
d.	1	1	2	
e.	1	4	5	
f.	1	6	7	
g.	1	1	2	
h.	1	1	2	
			—	129
		D.		
a.	2	2	4	
b.	4	5	9	
c.	1	..	1	
d.	..	5	5	
			—	19
		E.		
a.	..	4	4	
b.	..	2	2	
c.	..	1	1	
d.	..	2	2	
e.	..	8	8	
f.	..	1	1	
			—	18
				960

Total	A.	114
Total	B.	680
Total	C.	129
Total	D.	19
Total	E.	18
	Combined Total	960

Summary of the Use of the Optative Mood in Conditions.

St. Gregory's use of the optative mood in conditional sentences of various forms is summarized in the tables that follow.

1. In the Critical Text.

The present optative in conditions occurs	287 times
The aorist optative in conditions occurs	156 times
The future optative in conditions is not found.	
The perfect optative in conditions is not found.	
Total	443

2. In the Text of Migne.

The present optative in conditions occurs	332 times
The aorist optative in conditions occurs	399 times
The future optative in conditions occurs	3 times
The perfect optative in conditions occurs	once
Total	735

In Combined Texts.

The present optative in conditions occurs	619 times
The aorist optative in conditions occurs	555 times
The future optative in conditions occurs	3 times
The perfect optative in conditions occurs	once
Total	1178

The following points are worthy of mention:

εἰ and ἄν in the protasis occurs three times in the critical text.

εἰ and ἄν in the protasis occurs three times in the text of Migne.

The particle ἄν is omitted in the apodosis twice in the critical text.

The particle ἄν is omitted 12 times in apodoses in the text of Migne.

ἄν in an apodosis with a primary tense of the indicative occurs twice, once with the future indicative in the critical text, and once with the present indicative in the text of Migne.

ἄν, introducing a protasis, occurs four times in the text of Migne, but is not found in the critical text.

The statistics presented in this chapter certainly justify the conclusion that St. Gregory, in his use of the optative mood in conditional sentences, is fundamentally in agreement with the usage of classical Greek prose. Out of the 960 conditional sentences used by him, only 18 (treated in Section E) are irregular and they are all found in unrevised texts. And even if they should all remain after a critical revision, still 18 instances out of a total of 606 in the Migne portion of the best texts of St. Gregory at present available would give an average of only three irregularities for every hundred conditions.

St. John Chrysostom used the optative in conditional sentences 1,808 times. Bearing in mind the fact that his extant works bulk about six times as much as St. Gregory's, one is struck by the greater use made, relatively, of this construction by St. Gregory. The latter employed the conditional almost four times as often as the former. It is to be noted, too, that St. Gregory has used the present optative more frequently than the aorist. In St. John the aorist is of more frequent occurrence than the present. There are more irregular forms of conditions in St. John than in St. Gregory. Of the two writers, St. Gregory is the more faithful to classical usage.

CHAPTER IV.

Other Uses of the Optative Mood.

I. *Purpose Clauses.*

In classical Greek prose final clauses are introduced by the conjunctions, ἵνα, ὅπως, and ὡς. The first, which is the commonest form, is found without ἄν.[1] ὅπως and ὡς, rare except in Xenophon, require ἄν.[2] The tenses used are the aorist and the present. The classical rule of sequence, except in two cases, requires that the subjunctive—having primary tenses throughout—follow a primary tense, and that the optative—though primary throughout too—follow a secondary tense.[3] The two exceptions to this general rule found regularly in classical prose usage, are:

(1) When the writer, though using a primary tense in the main clause, employs an optative in the final clause because he is thinking of a past action. Under this head come the historical present and other presents implying the past.[4]

(2) When the writer uses an optative of wish or a potential optative in the main clause, he regularly employs the optative in the final clause by assimilation.[5]

Apart from these two cases the occurrence of an optative after a primary tense is looked upon as a departure from rule and an indication that the text containing it is not critically sound.[6]

A reader not knowing that tenses in the optative mood are, historically considered, primary tenses would be inclined to conclude that St. Gregory differs from classical usage in his sequence of tenses very frequently for there are very many passages where the optative in a final clause follows a present or perfect indicative. Many such

[1] Kühner-Gerth, II, 386 A 6; Smyth. sect. 2193 a.
[2] Smyth, sect. 2202.
[3] Kühner-Gerth, II, 378, 2; Smyth, sect. 2106.
[4] Kühner-Gerth, II, 382, 4 a; Smyth, sect. 2200.
[5] Kühner-Gerth, II, 382, 4 b.
[6] Kühner-Gerth, II, 382, 4 b.

are historical presents or forms that imply a past action in the mind of the writer and are therefore, of course, obviously not violations of the classical sequence. Of the remaining cases there is not one which is clearly a variation from classical usage, though each optative in question is following the usual primary, present or perfect. St. Gregory is using his prerogative as a master of Greek prose to employ the optative in its historical sequence wherever he sees fit, as classical writers do from the time of Homer down. The fact that he sees fit to do so more often than classical writers appear to do, does not mean that in this he is unclassical, but rather that he has a greater fondness for the optative mood. The only other respect in which St. Gregory differs from the classical writers in his employment of the optative in final clauses is his pronounced preference for ὡς ἄν as an introductory particle rather than the ἵνα favored by the classical writers.

A. *Purpose Clauses with ἵνα.*

Example.

ἐλύσατο τὸ ὑπόδημα τῆς ψυχῆς, ἵνα καθαρᾷ τῇ βάσει τῆς διανοίας τῆς ἁγίας γῆς ἐπιβατεύσειεν, ᾗ καθορᾶται Θεός. De Meletio Episcopo, Migne, 46: 861 C.

a. The Aorist Optative with ἵνα.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 130, 12, 30.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 204 C.
In Psalmos, Migne, 44: 497 B (μή).
In Ecclesiasten, Migne, 44: 716 B.
De Oratione Dominica, Migne, 44: 1161 B (μή), two; 1172 D.
Adversus Apollinarem, Migne, 45: 1264 C.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 184 D, two (μήτε).
De Perfecta Christiani Forma, Migne, 46: 241 B.

In Sanctum Stephanum, Migne, 46: 709 D (μή).
De Meletio Episcopo, Migne, 46: 861 C.

b. The Present Optative with ἵνα.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 10, 10 (μή).
Contra Eunomium, Jaeger, vol. II, bk. III, 130, 12, 30; 131, 14, 28.

2. Text in Migne.

De Vita Moysis, Migne, 44: 301 D (329 C, ἵν' εἰ no verb).
De Oratione Dominica, Migne, 44: 1172 D.
De Virginitate, Migne, 46: 340 A.
De Baptismo, Migne, 46: 416 C.
Contra Fornicarios, Migne, 46: 496 D.

B. *Purpose Clauses with ὅπως ἄν.*

Example.

οὐ γὰρ ὅπως ἂν ἐκεῖνος ἑαυτὸν μάθοι, τὸ τῆς ἀγεννησίας ὄνομα τῇ φύσει ἐφήρμοσεν. Contra Eunomium, Jaeger, vol. I, bk. II, 261, 168, 33.

a. The Aorist Optative with ὅπως ἄν.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 42, 14.
Contra Eunomium, Jaeger, vol. I, bk. I, 88, 229, 16.
Bk. II, 261, 168, 33; 262, 168, 4.
Vol. II, bk. III, 56, 27, 24; 257, 21, 20.
Epistulae, Pasquali, 35, 4, 3; 51, 8, 14.

2. Text in Migne.

In Psalmos, Migne, 44: 493 B.
De Oratione Dominica, Migne, 44: 1129 B, two, 1152 B.
De Beatitudinibus, Migne, 44: 1120 C, 1249 C, two (one without ἄν, cf. below), 1273 D.

Quod non Sint Tres Dii, Migne, 45: 132 C.
Adversus Apollinarem, Migne, 45: 1165 B.
De Anima et Resurrectione, Migne, 46: 85 C.
Contra Usurarios, Migne, 46: 436 C.
De Pauperibus Amandis, II, Migne, 46: 473 A, μή.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 909 A (ἄν follows in purp. cl.), 948 A.

b. The Aorist Optative with ὅπως alone.

De Beatitudinibus, Migne, 44: 1249 C.
Oratio Funebris de Placilla, Migne, 46: 881 B.
Here ὅπως is not followed by ἄν, but in each instance ἄν has already been used and therefore a repetition of it was not necessary.

c. The Present Optative with ὅπως ἄν.

List of Occurrences.

1. Text in Migne.

In Psalmos, Migne, 44: 505 B.
De Anima et Resurrectione, Migne, 46: 13 A.
De Mortuis, Migne, 46: 508 C.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 913 D, two.

C. *Purpose Clauses with* ὡς ἄν.

Example.

Ἀλλ' ὡς ἂν μηδαμοῦ τῆς ἀκολουθίας ὁ λόγος παρατραπείη, καὶ περὶ τούτων ἐν ὀλίγοις διαληψόμεθα. Oratio Catechetica, Srawley, 25, 12.

a. The Aorist Optative with ὡς ἄν.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 3, 8; 7, 3; 25, 12; 31, 8; 36, 15; 47, 7; 71, 6, two; 72, 12; 86, 11; 89, 8; 90, 8; 92, 19; 94, 19, three; 101, 16; 109, 14; 112, 7; 134, 6; 142, 8.
Contra Eunomium, Jaeger, vol. I, bk. I, 33, 38, 6 (μή); 37, 53, 22; 53, 103, 14; 67, 150, 18; 110, 304, 17 (μή); 111, 306,

15, μή; 119, 332, 14, μή; 123, 347, 18; 145, 431, 7; 149, 450, 28, μή; 158, 481, 3; 164, 503, 8, μή; 193, 610, 23.

Bk. II, 217, 5, 29; 220, 12, 17; 222, 21, 26; 224, 27, 14; 268, 193, 28; 289, 261, 22; 292, 269, 10; 302, 307, 25, μή; 302, 308, 28; 305, 318, 10; 306, 323, 25; 308, 329, 11; 308, 330, 18; 312, 345, 27, μή; 322, 379, 28, μή; 329, 401, 3, μή; 336, 429, 12; 336, 429, 21; 345, 463, 25, μή; 351, 486, 23; 357, 506, 17; 365, 533, 3; 374, 564, 9, μή, two; 386, 606, 2; 387, 611, 8; 389, 619, 28.

Vol. II, bk. III, 2, 3, 7; 2, 3, 15; 4, 7, 2, μή; 18, 49, 6, μή; 26, 73, 22; 38, 113, 16; 42, 126, 16, μή; 44, 132, 7; 46, 140, 16, μή; 47, 141, 4, μή; 53, 17, 8; 60, 37, 2, μή; 69, 66, 5; 71, 72, 5; 77, 88, 3; 83, 112, 32, μή; 88, 125, 4, μή; 91, 138, 25; 96, 153, 15; 103, 8, 25, μή; 104, 9, 10; 111, 27, 3; 115, 40, 20; 122, 60, 12, μή; 127, 1, 7, μή; 127, 1, 11; 155, 12, 9, μή; 203, 80, 2, μή; 211, 22, 14; 215, 34, 19; 221, 52, 23; 227, 3, 4; 228, 7, 32, μή; 230, 10, 3; 238, 34, 29, μή; 240, 39, 21; 241, 40, 3; 253, 10, 14; 263, 38, 29; 264, 38, 2; 285, 29, 21. Lib. II, P. M., 300, 10, 8, two μή; 303, 19, 27; 325, 75, 28; 326, 77, 19, μή; 327, 78, 1; 330, 87, 18.

Encomium on St. Basil, Stein, 8, 3, 9, μή; 14, 8, 16, μή, two; 50, 24, 22, μή.

Epistulae, Pasquali, 9, 27, 13, two; 47, 3, 1.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 77 C, 81 C, 89 A μή, 89 B, 108 A.

De Hominis Opificio, Migne, 44: 129 D μή, 137 A, 153 D μή, 189 C μή; 197 B two, 217 A μή, 217 C, 220 C, 220 D, 233 D μή, 248 C μή, 249 B μή.

De Vita Moysis, Migne, 44: 305 D, 317 C two, 321 B, 324 C, 325 D, 332 D μή, 337 B, 356 A, 357 A μή, 357 B, 373 B, 389 C, 424 D, 425 A μή.

In Psalmos, Migne, 44: 436 B, 436 C, 445 B, 449 D, 452 A, 453 D, 457 B, 461 A, 468 B, 488 A, 493 B, 496 C, 501 A, 517 A, 536 B μή two, 536 C, 572 A, 573 B μή, 584 A, 585 A, 585 B, 589 D μή, 597 D, 604 A μή, 609 B.

In Ecclesiasten, Migne, 44: 645 B μή two, 649 C, 649 D, 656 A, 680 D, 697 A, 709 B μή, 733 C two, 736 D two, 744 D μή, 744 D.

In Cantica Canticorum, Migne, 44: 768 C, 768 D, 769 A, 785 A, 789 B, 797 C, 801 D, 804 B μή, 813 A, 852 C, 852 C, 897 D, 920 D, 944 B μή, 948 B, 965 A, 965 D μή, 969 B, 980 B μή, 992 C, 996 C, 1000 A, 1013 C μή, 1052 C μή, 1077 A, 1096 C, 1109 A.

De Oratione Dominica, Migne, 44: 1120 C, 1128 A, 1129 D, 1132 D μή, 1133 C, 1133 D, 1145 A, 1149 B, 1165 C μή three, 1173 A, 1176 A, 1184 A μή, 1185 A two, 1188 C μή.

De Beatitudinibus, Migne, 44: 1201 D, 1209 D μή, 1213 A μή, 1220 A, 1224 A, 1224 C, 1225 C μή, 1229 B, 1233 C, 1236 D μή, 1241 A, 1248 D two, 1249 D, 1252 B two, 1268 B, 1296 C, 1297 C, 1300 A μή.

De Pythonissa, Migne, 45: 108 B.

Quod non Sint Tres Dii, Migne, 45: 117 C μή, 120 A μή, 125 A.

Adversus Apollinarem, Migne, 45: 1125 D, 1132 B, 1164 D, 1169 D, 1184 B μή, 1204 C μή, 1252 B μή, 1253 C, 1257 C, 1264 B.

Adversus Macedonianos, Migne, 45: 1316 D μή, 1333 A.

De Anima et Resurrectione, Migne, 46: 29 B, 57 C, 124 A, 129 C, 132 B.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 169 D, 172 A μή, 184 C μή, 185 D, 188 A μή, 189 A, 189 B μή, 192 B.

De Professione Christiana, Migne, 46: 240 C μή.

De Perfecta Christiani Forma, Migne, 46: 280 D μή.

De Virginitate, Migne, 46: 345 C μή, 348 D, 357 A μή, 393 B, 401 D.

De Pauperibus Amandis, II, Migne, 46: 480 A μή, 480 D.

De Mortuis, Migne, 46: 500 A μή, 533 A μή.

De Deitate Filii et Spiritus Sancti, Migne, 46: 560 B, 568 B, 568 C, 569 A, 569 D μή, 572 B μή, 573 B, 573 C μή.

In Christi Resurrectionem, Migne, 46: 620 B μή.

In Sanctum Stephanum, Migne, 46: 720 D μή.

In Quadraginta Martyres, Migne, 46: 757 C, 757 D, 763 C μή.

De Meletio Episcopo, Migne, 46: 857 A.

Oratio Funebris de Placilla, Migne, 46: 880 A μή, 881 B, 885 A μή.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 908 B, 908 B μή, 909 A μή, 912 A, 921 B, 929 C, 936 D, 937 A μή two, 941 C, 945 A, 945 D, 953 C, 957 D μή.

De Vita Sanctae Macrinae, Migne, 46: 960 C μή two, 977 A μή, 981 C μή, 984 A, 988 C, 993 B, 1000 B μή.

Fragmenta in Oratio Dominica, Migne, 46: 1109 B, three μή.

b. The Present Optative with ὡς ἄν.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 1, 2; 4, 11, μή; 23, 5; 23, 15; 24, 1, two; 26, 6; 30, 8, two; 31, 1, μή; 31, 8; 50, 6, μή; 65, 2; 145, 1, μή; 136, 8.

Contra Eunomium, Jaeger, vol. I, bk. I, 21, 2, 6, μή; 29, 30, 25; 31, 33, 7, μή; 34, 42, 13, μή; 36, 50, 25, μή; 164, 503, 8, two, aor. pres., μή; 188, 594, 17, μή.

Bk. II, 281, 234, 28; 287, 252, 5, μή; 288, 258, 28, μή; 308, 231, 27, μή; 314, 351, 19; 326, 392, 23, μή; 333, 419, 26; 334, 420, 5, three; 338, 435, 5, μή; 350, 481, 15, μή; 378, 579, 4.

Vol. II, bk. III, 9, 22, 4; 17, 47, 10, μή; 24, 66, 19; 28, 78, 9; 30, 87, 16, μή; 38, 113, 11, μή; 54, 21, 24, two; 61, 43, 24, μή; 67, 58, 5; 68, 63, 12; 78, 94, 20, μή; 85, 115, 9; 89, 131, 13; 99, 160, 4, μή; 110, 26, 28, two, pres aor.; 121, 57, 25; 131, 14, 24, μή; 140, 35, 1 (μή); 142, 46, 6, μή; 164, 39, 26, μή; 213, 28, 18, μή; 213, 29, 28; 216, 36, 17; 221, 52, 18; 239, 36, 24; 253, 12, 19, μή; 263, 37, 21.

Encomium on St. Basil, Stein, 42, 20, 18, μή.

Epistulae, Pasquali, 2, 3, 1; 20, 9, 17, μή; 22, 16, 13, μή; 50, 5, 29; 51, 7, 7, two; 61, 4, 13, μή; 65, 19, 20, μή.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 76 C μή, 85 D, 89 B μή.

De Hominis Opificio, Migne, 44: 128 B, 128 B, 141 A μή, 148 C, 165 C, 180 C, 229 C, 233 D, 241 C, 244 A μή, 249 A two μή, 249 C, 252 B.

De Vita Moysis, Migne, 44: 300 C μή, 304 A, 305 D, 313 B μή, 317 D, 320 C, 337 D μή, 373 B, 392 D two μή, 425 B.
In Psalmos, Migne, 44: 436 B, 492 B, 517 B, 524 D μή, 532 C μή, 592 B, 613 C two pres. aor., 616 A.
In Ecclesiasten, Migne, 44: 656 B, 664 A two, 664 B, 676 A μή.
In Cantica Canticorum, Migne, 44: 765 C μή, 768 B, 796 D three, pres. 2, perf. 1, 817 D, 828 C, 841 A, 897 C, 901 B μή, 952 D μή, 964 C, 981 D, 1028 B μή, 1101 A.
De Oratione Dominica, Migne, 44: 1133 A μή, 1169 B, 1184 A μή.
De Pythonissa, Migne, 45: 109 C μή.
Quod non Sint Tres Dii, Migne, 45: 116 A, 129 C.
Contra Fatum, Migne, 45: 169 B μή.
Adversus Apollinarem, Migne, 45: 1125 C μή, 1164 B, 1176 D μή, 1209 B μή, 1249 C μή, 1264 A μή, 1265 B μή.
Adversus Apollinarem ad Theophilum, Migne, 45: 1277 C μή.
De Anima et Resurrectione, Migne, 46: 13 B μή, 44 B, 57 B μή, 128 B μή, 133 B, 141 D μή.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 173 B μή, 173 B, 184 D, 184 D, 185 C μή, 185 D.
De Professione Christiana, Migne, 46: 237 A μή, 240 C μή, 241 A μή.
De Perfecta Christiani Forma, Migne, 46: 257 A.
De Virginitate, Migne, 46: 340 A μή, 348 C, 401 A μή, 401 C.
De Mortuis, Migne, 46: 524 B two, pres. aor.
In Suam Ordinationem, Migne, 46: 545 A.
De Spiritu Sancto, Migne, 46: 697 D μή.
In Sanctum Stephanum, Migne, 46: 720 A μή.
De Meletio Episcopo, Migne, 46: 852 A μή.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 933 B two.
De Vita Sanctae Macrinae, Migne, 46: 977 D, 992 C, 992 C μή.

D. *Purpose Clauses with ὅπως ἄν and ὡς ἄν in Future Optative.*

Greek classical prose shows no example of a purpose clause with *ἵνα, ὅπως ἄν,* or *ὡς ἄν* and the future optative. A single example after *μή* is quoted by Goodwin which he describes as the representative of the future indicative of direct discourse.

In St. Gregory's text as at present constituted, there are four examples of this unclassical construction. One of them is found in the critical text of the *Oratio Catechetica* by Srawley. He refers

the reader to Goodwin for an explanation of the form.[7] The other three cases occur in the unrevised text of Migne.

These are the four optatives in question:

ἀπώσοιτο, Oratio Catechetica, Srawley, 142; 13;
ἐφαρμόσοι, In Cantica Canticorum, Migne, 44: 1045 B;
βουλεύσοιντο, De Deitate Filii et Spir. Sancti, Migne, 46: 569 D;
δέξοιντο, De Vita Sancti Gregorii Thaumat, Migne, 46: 921 B.

It will be seen at a glance that for three of these forms the change of a single letter, α for ο, would give a legitimate tense, the aorist optative. The fourth form also may prove to be a misreading for the aorist. One example from a critical text does not constitute a rule, nor do three examples from the unrevised text, in view of the fact now apparent that irregular forms are decidedly the exception in the work of St. Gregory. These four cases may safely be regarded as not authentic.

II. *The Use of the Optative Mood in Indirect Questions.*

In classical Greek prose the optative mood may be used in indirect questions after secondary tenses. The optative may also appear after primary tenses if they refer, in the mind of the writer, to the past. If the primary tense is not the indicative but the optative, classical usage sanctions the optative in the indirect question. Indirect questions are commonly introduced by ὅπως, or ὡς, εἰ or εἴτε in double questions, and even by the simple relative when used indefinitely. The direct particle πῶς may also be used.

The Use of the Optative Mood in Indirect Questions in St. Gregory.

A. *Indirect Questions* with ὅπως.

Example.

ὅπως δ' ἂν γένοιτο τοῦτο, Θεῷ μελήσει. Epistulae, Pasquali, 10, 35, 24.

a. The Aorist Optative with ὅπως.

[7] Srawley, 142, note 11; Goodwin, sect. 132.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. II, bk. III, 77, 91, 29.
Epistulae, Pasquali, 10, 35, 24; 35, 5, 7; 53, 19, 23.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 69 A, 69 A, 69 C, 76 B.
De Hominis Opificio, Migne, 44: 208 D, 256 C.
De Vita Moysis, Migne, 44: 328 D, 341 B, 360 D.
In Psalmos, Migne, 44: 464 B, 481 A, 489 D, 500 B, 545 A.
In Ecclesiasten, Migne, 44: 648 B, 660 D, 729 C two.
In Cantica Canticorum, Migne, 44: 1060 D, 1060 D.
De Oratione Dominica, Migne, 44: 1128 B, 1128 D two.
De Beatitudinibus, Migne, 44: 1237 D, 1237 D, 1272 D.
Quod non Sint Tres Dii, Migne, 45: 120 D.
De Anima et Resurrectione, Migne, 46: 36 C, 37 A, 112 B.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 184 C.
De Perfecta Christiani Forma, Migne, 46: 276 D.
De Virginitate, Migne, 46: 385 D, 389 C.
De Mortuis, Migne, 46: 520 A.
In Christi Resurrectionem, Migne, 46: 620 A.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 908 C, 921 A two.

b. The Present Optative with ὅπως.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 42, 5.
Contra Eunomium, Jaeger, vol. I, bk. I, 26, 20, 13; 165, 509, 19.
Bk. II, 287, 254, 23.
Vol. II, bk. III, 98, 160, 21.
Epistulae, Pasquali, 51, 9, 20; 54, 23, 15.

2. Text in Migne.

In Psalmos, Migne, 44: 444 B.
In Cantica Canticorum, Migne, 44: 801 D.
De Anima et Resurrectione, Migne, 44: 145 A.
De Virginitate, Migne, 46: 389 C, 392 A.

B. *Indirect Questions with* ὡς.

a. The Present Optative with ὡς.

Occurrence in Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 319, 368, 28.

C. *Indirect Questions with* πῶς.

Example.

καὶ ἔγνω πῶς ἄν τις μάλιστα τοὺς ἐμπαθεστέρους τῶν ἀνθρώπων προσοικειώσαιτο. Contra Eunomium, vol. I, bk. I, 37, 52, 17.

a. The Aorist Optative with πῶς.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 37, 52, 17.
Vol. II, bk. III, 50, 8, 25; 79, 96, 10.

2. Text in Migne.

In Cantica Canticorum, Migne, 44: 925 A, 961 C.
Adversus Apollinarem, Migne, 45: 1248 B.
De Perfecta Christiani Forma, Migne, 46: 281 D.

D. *Indirect Questions with* εἰ *or* εἴτε.

Example.

. . . ἀνεπαυσάμην, ἀναμένων εἰ ἄρα τι φθέγξαιτο πρὸς ἡμᾶς εὐμενὲς ἢ τι φιλάνθρωπον ταῖς γοῦν ὀφρύσιν ἡμῖν ἐπινεύσειεν, . . . Epistulae Pasquali, 4, 12, 20.

a. The Aorist Optative with εἰ or εἴτε.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 229, 48, 19.
Encomium on St. Basil, Stein, 34, 16, 13, two.
Epistulae, Pasquali, 4, 12, 20, two.

2. Text in Migne.

In Ecclesiasten, Migne, 44: 652 D.
In Cantica Canticorum, Migne, 44: 760 D, 893 A.
De Oratione Dominica, Migne, 44: 1144 B, 1181 A.
Oratio Funebris de Placilla, Migne, 46: 884 D.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 896 A.
De Vita Sanctae Macrinae, Migne, 46: 968 B.

b. The Present Optative with εἰ or εἴτε.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 55, 109, 20; 79, 196, 9, two; 166, 511, 7.
Bk. II, 347, 470, 26, two.
Vol. II, bk. III, 176, 3, 22, two; 214, 31, 25; 220, 48, 11.

2. Text in Migne.

In Psalmos, Migne, 44: 457 D, two.
In Ecclesiasten, Migne, 44: 713 B, pres. aor.
In Cantica Canticorum, Migne, 44: 757 A, 820 A, pres. aor., 921 D, 937 B, two.
Quod non Sint Tres Dii, Migne, 45: 117 C.
In Quadraginta Martyres, Migne, 46: 780 B.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 933 D, 936 A, 953 D.
De Vita Sanctae Macrinae, Migne, 46: 976 D.

E. *Indirect Questions with Interrogative and Relative Pronouns and Adverbs.*

Example.

. . . οὐκ οἶδα ποτέρους ἄν τις ἐλεεινοτέρους τῶν ἑτέρων λογίσαιτο, . . .
Contra Eunomium, Jaeger, vol. I, bk. II, 304, 316, 29.

a. The Aorist Optative.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 304, 316, 29.
Vol. II, bk. III, 181, 16, 10.
Lib. II, P. M., 350, 133, 22; 377, 202, 18.

2. Text in Migne.

De Vita Moysis, Migne, 44: 356 C.
In Psalmos, Migne, 44: 540 A.
In Ecclesiasten, Migne, 44: 620 A, 633 C, 641 C, 652 C, 669 D, 681 B, 692 B.
De Oratione Dominica, Migne, 44: 1128 C, 1145 B.
De Pythonissa, Migne, 45: 109 C.
Quod non Sint Tres Dii, Migne, 45: 117 B.
De Communibus Notionibus, Migne, 45: 181 B.
De Virginitate, Migne, 46: 324 D.
De Pauperibus Amandis, II, Migne, 46: 480 D.

b. The Present Optative.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 88, 5; 122, 12.
Contra Eunomium, Jaeger, vol. I, bk. II, 247, 108, 11; 264, 175, 1.
Vol. II, bk. III, 71, 75, 31; 234, 22, 21.

2. Text in Migne.

In Psalmos, Migne, 44: 592 A.
In Ecclesiasten, Migne, 44: 629 C, 733 C.
In Cantica Canticorum, Migne, 44: 1084 C.
De Oratione Dominica, Migne, 44: 1133 A, two.
De Beatitudinibus, Migne, 44: 1240 D.
Adversus Apollinarem, Migne, 45: 1177 B.
De Anima et Resurrectione, Migne, 46: 45 B, 121 B.
De Professione Christiana, Migne, 46: 248 C.
De Mortuis, Migne, 46: 497 A.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 901 A, 912 A two, 920 B, 949 B.

III. *Conditional Sentences in Indirect Discourse.*

The classical prose construction for conditions in indirect discourse may take either of two forms. 1) It may be made to depend upon ὅτι or ὡς after a verb of saying or its equivalent. 2) Its apodosis may appear in the accusative with the infinitive while its protasis, after a verb of saying in a secondary tense, is put in the optative mood or keeps its original mood.

St. Gregory shows these ordinary forms of conditions in indirect discourse. He also exhibits several examples of another form for the apodosis consisting of a genitive absolute with ὡς. This is apparently an extension of the classical usage that substitutes the genitive absolute with ὡς for a clause with ὅτι or ὡς or the accusative with the infinitive.[8] The absence of parallels to this form of the apodosis in conditions in indirect discourse as used by St. Gregory in the lists of examples given by grammarians ought not to lead to the rejection of this usage as non-classical. An example from Demosthenes quoted by Goodwin seems rather like it. *οὕτω σκοπῶμεν, ὡς τάχ' ἄν, εἰ τύχοι, καὶ τούτων κἀκείνων συμβάντων.*—Dem., XXIII, 58.[9]

The conditions in indirect discourse in St. Gregory, therefore, may be presented under the following headings:

A. Conditions in Indirect Discourse after ὅτι.
B. Conditions in Indirect Discourse with the Accusative and the Infinitive, either preceded or not preceded by ὥστε or ὡς.
C. Conditions in Indirect Discourse with ὡς and the Genitive Absolute Replacing the Apodosis.

A. *Conditions in Indirect Discourse after* ὅτι.

Example.

δῆλον γὰρ ὅτι εἰ ταὐτὸν εἴη τὸ σημαινόμενον ἀφθάρτου τε καὶ πατρός, ὡς ἀεὶ ἄφθαρτος, οὕτως ἀεὶ πατὴρ ὁμολογηθήσεται. Contra Eunomium, Jaeger, vol. I, bk. II, 354, 495, 19.

a. Aorist Optative in Conditions in Indirect Discourse after ὅτι.

[8] Kühner-Gerth, II, 93 β.

[9] Goodwin, sect. 918.

List of Occurrences.

1. In Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 49, 89, 15; 202, 643, 12, two prot.

Vol. II, bk. III, 201, 75, 12, two prot. (pres. ind. aor. opt.).

2. Text in Migne.

De Hominis Opificio, Migne, 44: 168 B.
De Vita Moysis, Migne, 44: 333 A.
In Psalmos, Migne, 44: 496 C.
In Cantica Canticorum, Migne, 44: 792 C, κἄν with prot.; 1016 C, two prot. (aor. opt. fut. opt.); 1092 D.
De Beatitudinibus, Migne, 44: 1248 D.

b. Present Optative in Conditions in Indirect Discourse after ὅτι.

List of Occurrences.

1. In Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 211, 676, 14.
Bk. II, 235, 68, 15; 354, 459, 19.

2. Text in Migne.

In Cantica Canticorum, Migne, 44: 1080 B, ἐάν with prot.
De Oratione Dominica, Migne, 44: 1140 D.
De Beatitudinibus, Migne, 44: 1229 B.
Adversus Apollinarem, Migne, 45: 1268 A.

In the present optative in the text of Migne the unclassical ἐάν for εἰ occurs once.

B. *Conditions in Indirect Discourse with the Accusative and the Infinitive, either preceded or not preceded by* ὥστε *or* ὡς.

Example.

ἆρ' οὖν ἐχρήσω ποτὲ τῷ σοφῷ τούτῳ καὶ ἐπ' ἐκείνου, ὥστε τὸν πατέρα τὸν σόν, εἰ τὸν τῆς φύσεως ὁρισμὸν δέχοιτο, διὰ τὸ ἄνθρωπος εἶναι μηκέτι δύνασθαι τὴν πρὸς σὲ σχέσιν ἀποσημαίνειν; Contra Eunomium, Jaeger, vol. I, bk. I, 181, 564, 4.

a. The Present Optative in Conditions in Indirect Discourse with Apodosis in the Infinitive either preceded or not preceded by ὥστε or ὡς.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 181, 564, 4 (ὥστε); 232, 59, 22 (ὥστε); 349, 478, 24 (ὡς); 372, 557, 13, two prot.

Vol. II, bk. III, 44, 132, 3 (ὥστε); 52, 15, 26, two prot.; 81, 102, 7, two prot. (ὥστε); 171, 57, 7 (ὡς); 199, 70, 27, two prot. (ὥστε); 267, 47, 3, two prot.

Lib. II, P. M., 353, 138, 7, two prot. pres. aor.; 377, 207, 26 (ὡς).

Epistulae, Pasquali, 55, 28, 11.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 100 C (ὥστε).

In Ecclesiasten, Migne, 44: 669 A.

In Cantica Canticorum, Migne, 44: 756 B (ὥστε) opt. with ἄν in prot.

Quod non Sint Tres Dii, Migne, 45: 125 A, two prot., one with ἄν, one with κἄν.

Contra Fatum, Migne, 45: 148 B (ὡς).

Adversus Apollinarem, Migne, 45: 1157 B (ὡς), 1204 B., two prot. (ὥστε), 1212 D, 1213 A, two prot.

Adversus Apollinarem, Migne, 45: 1241 A, two prot., 1261 B. (ὡς) κἄν with opt.

Adversus Macedonianos, Migne, 45: 1324 B.

De Anima et Resurrectione, Migne, 46: 24 A, 28 A (ὥστε) 112 B (ὡς), 137 B, after εἶπον, 144 D (ὡς).

De Perfecta Christiani Forma, Migne, 46: 268 D (ὥστε), 281 D.

In Suam Ordinationem, Migne, 46: 544 A, 544 B.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 945 B.

In the conditions in indirect discourse with the present optative in the text of Migne, the following irregularities are to be noted:

1) ἄν in the protasis with the optative, once.
2) κἄν in the protasis with the optative, once.

b. The Aorist Optative in Conditions in Indirect Discourse with the Apodosis in the Infinitive either preceded or not preceded by ὥστε or ὡς.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 80, 16; 132, 6.
Contra Eunomium, Jaeger, vol. I, bk. I, 83, 210, 3 (ὥστε); 178, 554, 15; 184, 579, 23; 208, 665, 12.
Bk. II, 233, 61, 13 (ὡς); 260, 160, 7 (ὥστε); 275, 215, 31 (ὡς); 327, 394, 4; 338, 399, 14.
Vol. II, bk. III, 3, 4, 6 (ὡς); 56, 25, 10 (ὡς); 90, 132, 4 (ὡς); 167, 45, 11 (ὡς); 169, 53, 21; 182, 19, 18 (ὡς).
Lib. II, P. M., 350, 133, 18; 360, 160, 22.
Epistulae, Pasquali, 55, 29, 22.

2. Text in Migne.

In Hexaemeron Liber, Migne, 44: 93 D (ὥστε).
De Hominis Opificio, Migne, 44: 128 A (ὥστε), 161 C, 164 C, 201 D (ὥστε), 208 A (ὡς), 228 A, 228 C.
De Vita Moysis, Migne, 44: 300 B (ὡς), 316 A, 385 D, 429 B.
In Psalmos, Migne, 44: 600 C.
In Ecclesiasten, Migne, 44: 716 D.
In Cantica Canticorum, Migne, 44: 832 A, 972 D, 973 A, 1017 C (ὡς).
De Oratione Dominica, Migne, 44: 1192 A.
De Beatitudinibus, Migne, 44: 1217 B, 1232 C, 1281 B.
Quod non Sint Tres Dii, Migne, 45: 116 B (ὡς).
Contra Fatum, Migne, 45: 152 A.
Adversus Apollinarem, Migne, 45: 1256 A (ὡς).
De Anima et Resurrectione, Migne, 46: 112 B, κἄν with protasis.
De Virginitate, Migne, 46: 320 A, 392 A.
In Christi Resurrectionem, Migne, 46: 608 A.
In Quadraginta Martyres, Migne, 46: 760 D.
In Funere Pulcheriae Oratio, Migne, 46: 865 A.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 944 C, two prot. aor. fut. opt., 948 B.

De Vita Sanctae Macrinae, Migne, 46: 973 C (ὡς).

In the conditions in indirect discourse with the aorist optative in the text of Migne there is one case of a protasis introduced by the particle κἄν.

c. One instance of the Perfect Optative in Conditions in indirect discourse with the Apodosis in the Infinitive.

(Critical Text.)

Contra Eunomium, Jaeger, vol. I, bk. I, 40, 61, 11.

C. *Conditions in Indirect Discourse with* ὡς *and the Genitive Absolute Replacing the Apodosis.*

Example.

ὡς τοῦ νόμου καθ' ἑαυτὸν ὠφελοῦντος οὐδεν, εἰ μή τις θεία διδαχὴ τὸ ἐγκείμενον αὐτῷ μυστήριον σαφηνίσειε· In Psalmos, Migne, 44: 525 B.

a. The Present Optative in Conditions in Indirect Discourse with ὡς and the Genitive Absolute Replacing the Apodosis.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 180, 561, 6.
Bk. II, 372, 559, 28.

b. The Aorist Optative in Conditions in Indirect Discourse with ὡς and the Genitive Absolute Replacing the Apodosis.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 381, 591, 23.
Vol. II, bk. III, 10, 25, 9.

2. Text in Migne.

In Psalmos, Migne, 44: 525 B.
In Cantica Canticorum, Migne, 44: 757 D.

Two Instances of the Accusative Absolute.

Hexaemeron Liber, Migne, 44: 64 C.

In Psalmos, Migne, 44: 500 A.

IV. The Optative Mood in Comparisons with ὥσπερ or ὡς.

It is question in this section only of such comparisons as show either an incomplete condition or a potential optative. These clauses of comparison are introduced by ὥσπερ εἰ, ὥσπερ ἂν εἰ, or ὥσπερ ἄν. Where εἰ is absent, the protasis has been omitted. Where ἄν does not appear, the apodosis is missing. The optatives occurring in complete conditional clauses of comparison have been included with the other conditions treated in the third chapter. The moods in comparative clauses follow the general rules for conditional clauses in classical Greek prose.

St. Gregory's use of the mood here admits of no variation from classical usage. He uses, however, the introductory particle, καθώς, not found in classical writers.

A. *ὥσπερ with the Optative in Comparisons.*

Example.

Ὥσπερ ἂν εἴ τις ἰατρὸς τραυματίαν λαβών, μὴ μόνον ἀμελοίη τῆς θεραπείας, ἀλλὰ καὶ βρωτικοῖς τισι φαρμάκοις προσεπιτρίβοις τὸ ὀδυνώμενον.

Oratio Funebris de Placilla, Migne, 46: 885 C.

a. The Aorist Optative with ὥσπερ.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 138, 407, 27, ὥσπερ ἄν.

Epistulae, Pasquali, 63, 10, 11, ὥσπερ εἰ.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 208 D, ὥσπερ εἰ, 236 C, ὥσπερ ἄν.

In Ecclesiasten, Migne, 44: 689 D, ὥσπερ ἄν εἰ.

In Cantica Canticorum, Migne, 44: 1000 A, ὥσπερ εἰ.

Adversus Apollinarem, Migne, 45: 1168 C, ὥσπερ ἄν εἰ.

Adversus Macedonianos, Migne, 45: 1320 A, ὥσπερ ἄν.

b. The Present Optative with ὥσπερ.

b. The Present Optative with ὥσπερ.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 57, 114, 20, ὥσπερ ἄν; 142, 420, 7, two, ὥσπερ ἄν εἰ; 159, 487, 29, two, ὥσπερ ἄν εἰ; 180, 561, 8, ὥσπερ ἄν εἰ; 193, 609, 9, ὥσπερ εἰ.

Bk. II, 316, 357, 14, ὥσπερ ἄν εἰ; 358, 510, 28, ὥσπερ ἄν εἰ, two.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 149 C, two, ὥσπερ ἄν; 152 C, ὥσπερ εἰ.

In Psalmos, Migne, 44: 577 D, ὥσπερ εἰ.

De Beatitudinibus, Migne, 44: 1216 A, ὥσπερ ἄν εἰ; 1265 C, ὥσπερ ἄν εἰ.

Adversus Macedonianos, Migne, 45: 1308 D, two, ὥσπερ ἄν εἰ; 1313 B, ὥσπερ ἄν εἰ.

De Virginitate, Migne, 46: 385 B, two, ὥσπερ ἄν εἰ.

Oratio Funebris de Placilla, Migne, 46: 885 C, two, ὥσπερ ἄν εἰ.

B. ὡς *with the Optative in Comparisons.*

a. The Aorist Optative with ὡς.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 81, 205, 21; 84, 216, 18; 208, 666, 18; 222, 18, 7; 308, 330, 18.

Vol. II, bk. III, 50, 6, 4.

2. Text in Migne.

De Vita Moysis, Migne, 44: 364 A.

In Psalmos, Migne, 44: 533 A, 536 B.

In Ecclesiasten, Migne, 44: 637 A, 649 D, 669 D.

In Cantica Canticorum, Migne, 44: 761 D, 952 C, 993 A.

De Oratione Dominica, Migne, 44: 1128 A, 1185 A, 1185 D.

De Beatitudinibus, Migne, 44: 1252 B, 1292 D.

Quod non Sint Tres Dii, Migne, 45: 121 D.

Adversus Apollinarem, Migne, 45: 1153 C, 1196 C.
Adversus Apollinarem ad Theophilum, Migne, 45: 1276 C.
De Anima et Resurrectione, Migne, 46: 56 A, 88 A, 92 A, 145 D.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 161 C.
De Professione Christiana, Migne, 46: 244 C.
De Virginitate, Migne, 46: 381 B.
Contra Usurarios, Migne, 46: 441 B.
In Christi Resurrectionem, Migne, 46: 669 A, 673 C.
Oratio Funebris de Placilla, Migne, 46: 881 A.

b. The Present Optative with ὡς.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 168, 519, 26.
Bk. II, 323, 381, 8.
Vol. II, bk. III, 33, 95, 3; 86, 120, 15; 125, 68, 30; 257, 22, 29.
Lib. II, P. M., 371, 187, 25.
Epistulae, Pasquali, 12, 4, 19.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 129 C, two.
De Vita Moysis, Migne, 44: 328 C.
In Psalmos, Migne, 44: 461 C, 529 D.
In Ecclesiasten, Migne, 44: 621 C.
De Oratione Dominica, Migne, 44: 1161 B, 1168 B.
De Beatitudinibus, Migne, 44: 1300 B.
Adversus Apollinarem, Migne, 45: 1208 A, 1229 A.
In Christi Ascensionem, Migne, 46: 693 A.
De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 901 D, 905 C.

C. *καθάπερ with the Optative in Comparisons.*

a. The Aorist Optative with καθάπερ.

List of Occurrences in Text in Migne.

De Beatitudinibus, Migne, 44: 1197 C, pot.
De Professione Christiana, Migne, 46: 244 B, pot.

b. The Present Optative with καθάπερ.

List of Occurrences in Text in Migne.

De Virginitate, Migne, 46: 392 B, five prot.

D. καθώς *with the Optative in Comparisons.*

Two instances of the non-classical καθώς occur in the unrevised text of Migne.

The Aorist Optative with καθώς.

List of Occurrences in Text in Migne.

In Illud Tunc Ipse Filius, Migne, 44: 1324 D, pot.

Adversus Apollinarem ad Theophilum, Migne, 45: 1272 B, pot.

V. The Optative with Relatives (Pronouns or Adverbs).

In classical Greek prose the optative is found with or without ἄν after relatives. The optative with ἄν is a potential. The optative without ἄν may occur in relative clauses that are conditional in character. The optative can also be accounted for without ἄν in relative clauses through assimilation with another optative, or finally, the optative without ἄν in a relative clause may be an optative of wish.[10]

In St. Gregory there are instances of the regular classical use. But there are also passages where one expects ἄν, but does not find it. These are, with one exception, found in the unrevised texts. The single case found in a critical text, Epist. XVII, 54, 21, 10, if not an optative of wish, is, perhaps, an example of modest assertion used in place of the future indicative. At any rate it is the only example found in a critical text.

a. The Aorist Optative with Relatives.

List of Occurrences.

1. Critical Text.

Oratio Catechetica, Srawley, 3, 1; 137, 8.

Contra Eunomium, Jaeger, vol. I, bk. I, 138, 404, 1.

Epistulae, Pasquali, 54, 21, 10.

[10] Kühner-Gerth, II, 427.

2. Text in Migne.

In Ecclesiasten, Migne, 44: 708 D, 716 C, no ἄν.

In Cantica Canticorum, Migne, 44: 760 D.

De Anima et Resurrectione, Migne, 46: 21 A, 65 C, corrupt form, no ἄν.

De Infantibus Qui Praemature Abripiuntur, Migne, 46: 192 C.

De Mortuis, Migne, 46: 500 A.

In Quadraginta Martyres, Migne, 46: 784 D.

In Funere Pulcheriae Oratio, Migne, 46: 865 D, no ἄν.

De Vita Sanctae Macrinae, Migne, 46: 973 D, no ἄν.

In the relative clauses with the aorist optative in the text of Migne, ἄν is omitted four times.

b. The Present Optative with Relatives.

List of Occurrences in Text in Migne.

In Cantica Canticorum, Migne, 44: 1096 C, no ἄν.

De Oratione Dominica, Migne, 44: 1176 A, no ἄν.

In the two instances of the present optative with relatives in the text of Migne, ἄν is missing twice. The example from the De Oratione Dominica, is clearly a case of mood assimilation.

VI. The Optative in Simple Sentences after ὅτι.

Classical Greek prose limits the use of the optative mood in indirect discourse after primary tenses to those forms which were already in that mood in the direct. Thus the potential optative would retain its form in indirect discourse after a primary tense. A primary tense may be thought to be the equivalent of a past tense in the mind of the writer. After such a form the optative may be used instead of the mood of the original words.[11]

a. The Present Optative after ὅτι.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 266, 184, 8.

Vol. II, bk. III, 34, 101, 20, pot.; 41, 122, 16, past implied; 137, 27, 4, pot.; 245, 53, 25, pot.; 261, 31, 4, pot.

Epistulae, Pasquali, 41, 5, 27 (διότι).

[11] Kühner-Gerth, II, 358.

2. Text in Migne.

De Hominis Opificio, Migne, 44: 172 D.
De Deitate Filii et Spiritus Sancti, Migne, 46: 564 C, pot.

b. The Present Optative with ὡς = ὅτι.

One Occurrence in a Critical Text.

Epistulae, Pasquali, 2, 4, 5.

c. The Aorist Optative after ὅτι.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 85, 219, 7, pot.
Vol. II, Lib. II, P. M., 374, 195, 20, pot.

2. Text in Migne.

In Cantica Canticorum, Migne, 44: 824 B.
Adversus Apollinarem, Migne, 45: 1176 A, pot.
De Mortuis, Migne, 46: 501 C, pot.; 517 D, pot.

VII. ὅταν WITH THE OPTATIVE MOOD.

In classical Greek prose ὅταν is used with the subjunctive to mark future time. In indirect discourse ὅταν is changed to ὅτε, with the optative after secondary tenses.

The five examples of ὅταν with the optative in the works of St. Gregory appear only in the unrevised text of Migne.

a. The Aorist Optative with ὅταν.

List of Occurrences in Text of Migne.

De Hominis Opificio, Migne, 44: 168 B.
De Anima et Resurrectione, Migne, 46: 93 C, ind. disc.

b. The Present Optative with ὅταν.

De Hominis Opificio, Migne, 44: 168 A.
In Psalmos, Migne, 44: 497 B.
De Infantibus Qui Praemature Abripiuntur, Migne, 46: 185 D, ind. disc.

VIII. ὅτε WITH THE OPTATIVE MOOD.

The optative mood may be used after a secondary tense in classical Greek prose with ὅτε to indicate the repetition of an act.

The Present Optative with ὅτε.

List of Occurrences in Critical Text.

Oratio Catechetica, Srawley, 121, 16.
Encomium on St. Basil, Stein, 32, 15, 14.

IX. ἕως WITH THE OPTATIVE MOOD.

Like ὅταν, ἕως may appear with the optative in indirect discourse after a secondary tense according to the usage of classical Greek prose. But ἄν with such an optative is a correct classical construction only when the clause with ἕως depends upon a potential optative. The optative without ἄν is regular also when used after a primary tense that implies the past and the idea of repetition.[12]

Four instances of ἕως ἄν are found in St. Gregory and are confined to the unrevised text of Migne. The presence of ἄν marks them all as unclassical. It is significant that no such forms occur in a critical text.

a. The Aorist Optative with ἕως ἄν.

List of Occurrences in Text in Migne.

De Vita Moysis, Migne, 44: 344 A.
In Cantica Canticorum, Migne, 44: 853 C, ind. disc.
De Virginitate, Migne, 46: 329 B, ind. disc.

b. The Present Optative with ἕως ἄν.

List of Occurrences in Text in Migne.

De Anima et Resurrectione, Migne, 46: 69 B (after fut. ind.).

X. ἐπειδάν WITH THE OPTATIVE.

The usage of classical Greek prose does not admit the optative with ἐπειδάν unless it depends upon a potential optative in the main clause.

[12] Kühner-Gerth, II, 452, 7, 8; 451, Anm., 6; Smyth, sect. 2426.

This construction is found twice in St. Gregory in the unrevised text of Migne.

The Aorist Optative with ἐπειδάν.

List of Occurrences in Text in Migne.

In Psalmos, Migne, 44: 473 D, repeated action.
In Christi Resurrectionem, Migne, 46: 669 D, repeated action.

XI. ἐπειδή WITH THE OPTATIVE.

The optative may be used with ἐπειδή in classical Greek prose after a secondary tense.

The Present Optative with ἐπειδή.

List of Occurrences in Text in Migne.

In Cantica Canticorum, Migne, 44: 1036 A.

XII. ἐπεί WITH THE OPTATIVE.

In classical Greek prose ἐπεί is used with the optative without ἄν after secondary tenses, or after a potential optative.[13] It may be used with ἄν.[14]

The unrevised text of Migne shows two instances of ἐπεί with the optative and ἄν. Both examples involve more or less a condition. They can not be called unclassical, however unusual they appear in the light of the incomplete citations in the grammars.

a. The Aorist Optative with ἐπεί and ἄν.

Occurrence in Text in Migne.

De Anima et Resurrectione, Migne, 44: 60 B (cond.).

b. The Present Optative with ἐπεί and ἄν.

List of Occurrences in Text in Migne.

Contra Fatum, Migne, 45: 172 D (cond.).

[13] Kühner-Gerth, II, 450, 5, 7.

[14] *Ibid.*, 450, 8.

XIII. πρίν WITH THE OPTATIVE MOOD.

In classical Greek prose πρίν is used with the optative to mark an action expected in the past after a secondary tense which must be negative.[15]

The Aorist Optative with πρίν.

Occurrence in a Critical Text.

Epistulae, Pasquali, 28, 9, 15; 1 seq. past implied.

XIV. ὥστε WITH THE OPTATIVE.

In classical Greek prose the optative may be used with or without ἄν after ὥστε to indicate result. When used without ἄν, ὥστε occurs with the optative through mood assimilation.[16] ὥστε with ἄν and the optative forms a potential.[17]

a. The Aorist Optative with ὥστε.

Occurrences in Text in Migne.

Adversus Apollinarem, Migne, 45: 1177 D.
De Anima et Resurrectione, Migne, 46: 148 C.

b. The Present Optative with ὥστε.

Occurrence in Text in Migne.

De Vita Sancti Gregorii Thaumaturgi, Migne, 46: 893 A.

XV. ὡς WITH THE OPTATIVE.

Instead of ὥστε, ὡς is found in Xenophon. What is said of ὥστε applies also to ὡς.[18]

The Present Optative with ὡς.

Occurrence in Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. I, 162, 499, 26.

[15] Kühner-Gerth, II, 456 c.
[16] Kühner-Gerth, II, 513, 5 a.
[17] Kühner-Gerth, II, 514, 5 b.
[18] Kühner-Gerth, II, 501 A.

XVI. The Optative after Verbs of Fearing.

Verbs of fearing may be followed, in classical Greek prose, by the optative, when they depend upon a secondary tense.[19] The optative may follow a verb of fearing after a primary tense when the object clause contains a condition with ἄν in the apodosis.[20]

a. The Aorist Optative after Verbs of Fearing.

List of Occurrences.

1. Critical Text.

Contra Eunomium, Jaeger, vol. I, bk. II, 325, 389, 17, 1 seq. (cond. w. ἄν in apod.).

2. Text in Migne.

De Anima et Resurrectione, Migne, 46: 129 A, opt. implied, 2 seq. (cond. w. ἄν in apod.).

b. The Present Optative after Verbs of Fearing.

Occurrence in Text in Migne.

De Vita Sanctae Macrinae, Migne, 46: 985 D, 2 seq.

Summary of Optatives in Chapter IV.

St. Gregory's use of the optative mood in various ways as detailed in this chapter is summarized in the following tables.

1.

In the Critical Text.

The present optative occurs	150 times.	
The aorist optative is used	188 times.	
The future optative occurs	once.	
The perfect optative occurs	once.	Total 340

In the Text in Migne.

The present optative occurs	222 times.	
The aorist optative occurs	425 times.	
The future optative occurs	5 times.	
The perfect optative occurs	once.	Total 653

[19] Kühner-Gerth, II, 393, 3.

[20] Kühner-Gerth, II, 395, 7.

2.

In Combined Texts.

The present optative occurs	372 times.	
The aorist optative occurs	613 times.	
The future optative occurs	6 times.	
The perfect optative occurs	twice.	Total 993

Out of the 993 optatives used by St. Gregory here there are only 26 variations from classical usage, and all but two in the text of Migne.

The use of the future optative in purpose clauses, three times in the text of Migne, and once in a critical text.

ἐάν for εἰ once in the text of Migne.

ἄν with the potential force missing five times in the text of Migne and once in a critical text.

κἄν in a protasis with the optative three times in the text of Migne. Also ἄν in a protasis with the optative in Migne. The presence of ἄν 14 times with the optative in the text of Migne where classical usage does not admit it.

It will be noted that the irregularities are mostly in Migne, in the unrevised texts.

It is interesting to note that with the greater bulk of the work of St. John Chrysostom, the total number of optatives used in various ways as set forth in this chapter is considerably greater in him than in St. Gregory. St. John shows 735 and St. Gregory, 993. Again St. John has used ὡς ἄν with purpose clauses only three times while St. Gregory has used it over one hundred times as often. The number of comparison clauses, of clauses with ὥστε, of indirect questions, of optatives with the relative, of purpose clauses with ὅπως and ἵνα, is much greater in St. John.

In the unrevised texts of St. Gregory there appear the same irregularities as are found in the text of St. John—ὅταν, ἕως ἄν, ἐπειδάν with the optative contrary to classical usage, the omission of ἄν with relative clauses in the optative, the future optative in purpose clauses, ἐάν for εἰ in indirect questions and in conditions in indirect discourse.

The irregularities noted in the critical text of St. Gregory for this chapter of various uses of the optative are only two in number. This fact brings out all the more the fidelity of St. Gregory to classical usage.

General Summary.

1. The Optative of Wish occurs 67 times.
   In the critical text 19 times.
   In the text of Migne 48 times.
2. The Potential Optative occurs 1053 times.
   In the critical text 353 times.
   In the text of Migne 700 times.
3. The Optative in Conditions occurs 1178 times.
   In the critical text 443 times.
   In the text of Migne 735 times.
4. The Optative in various other uses occurs 993 times.
   In the critical text 340 times.
   In the text of Migne 653 times.

The total number of occurrences of the optative is 3291. The distribution of this total according to tenses follows.

Aorist.

1. The Optative of Wish
   In critical text 14
   In text of Migne 43
2. The Potential Optative
   In critical text 209
   In text of Migne 401
3. The Optative in Conditions
   In critical text 156
   In text of Migne 399
4. The Optative in various other uses
   In critical text 188
   In text of Migne 425

The total number of aorists is 1835.

Present.

1. The Optative of wish
   - In critical text 5
   - In text of Migne 5
2. The Potential Optative
   - In critical text 144
   - In text of Migne 298
3. The Optative in Conditions
   - In critical text 287
   - In text of Migne 332
4. The Optative in various other uses
   - In critical text 150
   - In text of Migne 222

The total number of presents is 1443.

Future.

1. The Future Potential
   - In text of Migne 1
2. The Future Optative in Conditions
   - In text of Migne 3
3. The Optative in various other uses
   - In critical text 1
   - In text of Migne 5

The total number of futures is 10.

CONCLUSION.

The so-called decline of the optative in Later Greek is a commonplace with grammarians. Thus, it is known that its use was frequent in Attic writers, but rare in Attic inscriptions. Glatzel, in his study on the optative in Philodemus, Strabo and Pseudo-Longinus,[1] presents a table of the use of this mood in various writers, classical and post-classical, using as a standard of measurement one hundred pages of Teubner text. According to Glatzel, Xenophon has used the optative 330 times; Plato, 250; Polybius, 28.5. Down to Polybius, therefore, the evidence proves the decline of the optative. The details of this decline may be seen in Laurand.[2] The optative of indirect discourse which was very much developed in classical writers, diminishes especially in the Alexandrian period and disappears almost completely in the Roman period. ὅπως and ὡς in object clauses fall into disuse in the Alexandrian and especially in the Roman period, being replaced by ἵνα in these and in final clauses. Conditional sentences with the optative are confused in the post-classical period with the more vivid future type which uses the future indicative. The more vivid future conditions are confused with the logical conditions. The potential optative becomes very rare in the Alexandrian and the Roman periods. These are some of the details of the modifications introduced by the post-classical writers according to Laurand. The statements are definite and based on facts that are well founded. The grammarians point also, to the evidence of the decay of the optative presented by the New Testament and by early Christian writers. Hence the statement of Gildersleeve in a note on Justin Martyr, that "the optative dies out more and more. In modern Greek it is dead."[3] This belief is still held by many at a time when evidence to the contrary has been published for some years, evidence that was not available when Gildersleeve made this statement.

[1] Glatzel, p. 39.

[2] Laurand, Nos. 464, 472, 477, 498, 499 b, 500 b, 515.

[3] Gildersleeve, St. Justin, p. 166, 8.

After Polybius the optative did not begin to die, but rather to take on new life under the influence of the Second Sophistic. This is shown by Glatzel, to return to his table of frequency of the optative per hundred pages of the Teubner text. Philodemus used the optative about 45 times, every hundred pages. This is the turning point, so far as scholarship has discovered it, the beginning of the revival of the optative. Dio Chrysostom employs the optative 142, 6 times for every hundred pages of Teubner text. Philostratus, in the Vita Apollonii, shows 212, 8 optatives for every hundred pages of the same edition. Glatzel concludes that after the time of these men only careless writers neglected the optative. The return of the optative in Christian writers is noted by Scham in his study on the optative in the work of Clement of Alexandria.[4] Clement leads the way for the great Fathers of the Fourth Century. Thus, the optative is very much alive in St. Basil, St. John Chrysostom and, as this study shows, in St. Gregory of Nyssa.

The outstanding conclusion to be drawn from this investigation of the use of the optative mood in St. Gregory of Nyssa is the very pronounced favor St. Gregory shows the optative and his striking fidelity, in its use, to the rules of classical Greek prose. St. Gregory is thoroughly classical in his employment of the optative. At first sight this conclusion may seem premature because of the fact that only one-third of the work of St. Gregory is available in critical texts. But I have been careful to present the evidence of the critical texts and of the Migne texts separately, and have thus been enabled to discover what effect critical revision is producing on the optatives in St. Gregory. I have found that the critical texts differ from the Migne texts only in the following points. 1) There are 60 optatives in the critical texts not found in the Migne text while there are 15 optatives in the Migne texts not retained in the critical texts. When we consider that about 1107 optatives are used in the Migne version of this part of St. Gregory's work, the effect of critical revision, on the mere score of computation, is not important so far as the optatives are concerned. 2) On the score of quality of changes effected by critical revision, it is remarkable that this revision has only served to confirm the classical habits of St.

[4] Scham, 174-175.

Gregory revealed in the Migne texts. The Migne texts contain 21 irregularities for this one-third of St. Gregory, an average of slightly less than two per hundred. The critical texts regularize 18 of these. The most startling irregularity in the Migne text is the use of ἐάν (or various other compounds of ἄν) with the optative. The Migne text contains 4 of these, a very small number of irregularities in any case. The critical text eliminates all of them. The irregularities in the critical text are rare and are not startling from a classical standpoint. So much can be said for St. Gregory's Atticism in one-third of all his extant works. As to the other two-thirds, let it be said 1) that the evidence is the same as for the first third, so far as kind of irregularities are concerned, down to the last detail of optative construction; 2) that the irregularities are proportionately few in number, slightly more than three per hundred. In other words, the Migne text alone is enough to establish St. Gregory as overwhelmingly classical in his optatives, and since the Migne text is uniform throughout in the kind of evidence it presents, I am not premature in anticipating that a critical revision will only strengthen the evidences of classicism in the unrevised two-thirds as it has done so impressively in the one-third already revised.

The stereotyped uses of the optative have been carefully segregated. It is a delicate task to isolate them in a writer who is fond of drawing his concluding sentences from the nature of the subject he is treating. The preoccupation to be specific is the surest guarantee that he is trying to avoid the commonplace. Hence the classification called "conventional in thought but not in form." In the potential optative about one-fifth of the total consists of forms that are non-conventional. The frequent use of the transitional καιρὸς ἂν εἴη swells the proportion of the potential that is conventional both in thought and form. About one-half of the forms belong to this category. About one-third of the forms are conventional in thought but not in form. In the optative of wish St. Gregory uses some thirty verbs other than εἶναι or γενέσθαι. In the closing sentences he tries to give the impression that he is not using a formula. In fact half of the time he omits the formula. When he uses it he strives to vary it and in doing so displays the careful and clever artist that he is.

In his use of the optative of wish as revealed by both the critical text and the Migne text St. Gregory does not once depart from the classical rules. It is true he has made but a sparing use of it when compared to the number of times it is found in St. John Chrysostom. He has employed the potential optative very frequently, and with very rare exceptions, in strict conformity with the usage of classical Greek prose. In the very numerous occurrences of the conditional sentence St. Gregory is in almost constant agreement with classical usage. The very few departures from the classic norms are found almost exclusively in the unrevised texts. The unclassical combination of εἰ with the subjunctive, in place of εἰ with the optative, is the strangest feature about the irregularities found in the unrevised two-thirds of his work. In the fourth chapter also St. Gregory appears as strikingly classical as in the other three. Whatever irregularities are found here are very few in proportion to the number of optatives used and may confidently be expected to be reduced if not wholly eliminated in a future revision.

As for the comparisons made in the several chapters with the usage of St. John Chrysostom (it may be recalled here that owing to the lack of sufficiently detailed studies, it has been impossible to extend them to other authors), it must be said that they are not completely satisfactory because of the fact that only one-third of St. Gregory's work has been critically edited, while the only study of the optatives in St. John Chrysostom has been based upon unrevised texts. However, even the most enthusiastic believer in the revolutionary effects of critical text-making would not begrudge the notation of the following points. If one compares the unrevised two-thirds of St. Gregory's work in the text of Migne with the text of St. John, one finds the same irregularities and in the same negligible number. In neither St. John nor St. Gregory is there any justification for belief in the decline of the optative.

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